The Prevention of

Poverty,

Together with the Cure of

Melancholy,

Alias Discontent.

Or the best and surest way to *Wealth* and *Happiness*: being Subjects very seasonable for these *Times*; wherein all are *Poor*, or not *pleased*, or *both*; when they need be *neither*.

By *Rich. Younge*, of *Roxwel* in *Essex*, *Plantagenet*.

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Found this Book
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That you may know
this Book I claim
In it I will wrote my Name

[redacted]

Sarah Hall
25th June 97 —

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488 P

Of the Prevention of Poverty.

By *R. T.*

VErtue *is distributive, and loves not to bury benefits, but to pleasure all she can: And happy is he, that leaves such a president; for which both the present and future Ages shall praise him, and praise* God *for him. It was no small comfort (I suppose) to* Cuthemberg, Anaximenes, Triptolemus, Columbus, *and other the like; whose happiness it was to finde out* Printing, *the* Dial, *the* Plough, *to enrich the World with the* best of Metals, *with the* Loadstone, *and a thousand the like: But had they* smothered *their conceptions, as so many* lights under a bushel; *and not* communicated *the same for the* publick, *it had argued in them a great dearth of charity; whereas now (to the glory of* God,*) all men are the better for them.*

Nor is any employment so honorable, as for a man to serve his generation, and be profitable to many: When like the Moon, *we bestow the benefits received from* God *to the profit and commodity of others. It is the* Suns *excellency, that his* bright rayes *and* beamns, *are dispersed into every corner of the* Universe.

The Tragick, Buskin, (*as others say*) *would fit all, that should put it on: Here is that will much benefit thee,* (*being made use of*) *be thy condition* good *or* bad, rich *or* poor, learned *or* unlearned, mental *or* manual. *The which to conceal, would argue in the* Authour, *either* too much lucre, *or* too little love. *Even the* Physician, *that hath a* sovereigne Receipt, *and dieth unrevealing it: robs the world of many blessings, which might multiply after his death: leaving to all survivers this collection, that he once* did good to others, *but to* do himself a greater.

451861 C. E.

That you may know
this Book I claim
In it I have wrote
my name J. Fale.

The Prevention of POVERTY, Together with the Cure of MELANCHOLY, *Alias* DISCONTENT. Or the best and surest way to *Wealth* and *Happinesse*: Being Subjects very seasonable for these Times, wherein all are Poor, or not pleased, or both, when they need be neither.

THE PREFACE.

SECT. 1.

WHen a Gentleman in *Athens* had his plate taken away by *Ahashuerus* as he was at dinner, he smiled upon his friends, saying, I thank *God* that his *Higness* hath left me any thing. So whatever befals us, this should be our meditation: *It is of the Lords mercies that we are not consumed, Lam.* 3.22. Or this, He that hath afflicted me for a time, could have held me longer; he that hath touched me in part, could have stricken me in whole; he that hath laid this upon my name, or estate, hath power to lay a greater rod both upon my body and soul, without doing me the least wrong. And indeed if we but think of our deliverance from the fire of *Hell*, or that our names are writ in *Heaven*, it is enough to make us both patient and thankful, though the trifles, we delight in, be taken from us.

But most men are so far from this, that if *God* does not answer their desires in *every thing*, they will take pleasure in *nothing*; they will slight all his present mercies and former favours, because in one thing he crosses them. Like *Ahab*, they are more displeased for one thing they want (or rather fain would pretend they want, or at least have no right unto) than they are thankfull for a thousand things they enjoy; though the least mercy they injoy is beyond their best merit. They are ready to receive all, while they return nothing but sin and disobedience, wherein they more than abound; for they have done more against *God* in one week, than they have done for him ever since they were born: Yea, such sotts they are, that if another displease them, they will be revenged on themselves, grow melancholy and discontent, like foolish *Children*, who will forbear their meat, and grow sick of the sullens, if never so little crost. Yea, though men have all their hearts can wish, and might (if they would, and had but the wit and

grace) be as happy as any men alive, yet ſome ſmall trifle ſhall make them weary of themſelves and every thing elſe, as it fared with fooliſh *Haman*, *Eſther* 5. 13. More particularly, if their *purſes* grow *light*, their *hearts* grow *heavy*; yea, as if men did delight to vex themſelves; how many are there, that of happy make themſelves miſerable? or more miſerable than they need, by looking upon miſeries in multiplying glaſſes: the opinion onely of being poor, or fear that they may be ſo when they are old, makes them never injoy a merry day, when they neither want, nor are like to doe; and every man is ſo miſerable as he thinks himſelf. The taſt of goods or evils does greatly depend on the opinion we have of them.

SECT. 2.

Thus millions are miſerable, melancholy, diſcontent, by their own conceit; when thouſands would think themſelves happy, had they but a piece of their happineſs. Which diſcontent or melancholy occaſions more murmuring amongſts us, than ever there was among thoſe *Iſraelites* in the *wilderneſs*; an unthankfulneſs able to make or keep them poor and miſerable, and that everlaſtingly.

Indeed, *becauſe judgement is not executed ſpeedily*, *Eccleſ.* 8. 11. they think it no ſin at all, ſuch is their ignorance, Otherwiſe they might know, that as the *Iſraelites* was, ſo their murmuring is, againſt even *the holy One of Iſrael*; as *Iſaiah* affirmed of *Sennacherib*, 2 *King.* 19. 22. And *David* of *Goliah*, 1 *Sam.* 17. 36, 45. *The Lord* (ſayes *Moſes* to the people, when they grumbled for want of bread, and alſo to *Dathan* and *Abiram*) *heareth your murmuring againſt him, and what are we? your murmurings are not againſt us, but againſt the Lord*, *Exod.* 16. 8. *Numb.* 16. 15, 21. Onely this is the difference, multitudes of them were deſtroyed ſuddenly (even *fourteen thouſand and ſeven hundred* at a clap) yea, they had all been conſumed in a moment for their murmuring, had not *Moſes ſtood up in the gap*, and interceded for them, *Numb.* 16. 41. to 50. and 32. 10. to 14. and 26. 64, 65, and 11. 12, 33. and 14. 12, 22, 23. and 21. 5, 6. Whereas millions among us do the like, and are not ſtung with *fiery Serpents* as they were: becauſe they are reſerved without repentance, to a *fiery Serpent* in *Hell*. Nor ſtricken with *death temporall*, becauſe reſerved to *death eternal*. But *God* is the ſame *God* ſtill, and as juſt now as ever, though now under the *Goſpel*, inſtead of *corporall* judgements he inflicts many times *ſpirituall*, as *blindneſs of mind*, *hardneſs of heart*, and *finall impenitency*, the fore-runner of eternal deſtruction of body and ſoul in that burning *lake*, *Revel.* 19 20. For why is their ruine recorded? but *for our learning and warning*, 1 *Cor.* 10, 11. Neither is forbearance any acquittance; yea, to be let go on in a continual repeating of ſo great a ſin (under ſuch meanes of light and grace) uncontrouled, is the greateſt unhappineſs, the heavieſt curſe, becauſe ſuch ſeldom reſt, untill they come to that evill, from which there is no redemption. *God* owes that man a greivous payment, whom he ſuffers to run on ſo long unqueſtioned, and his puniſhment ſhall be greater, when he comes to reckon with him for all his faults together. O that men would but ſeriouſly conſider this, before it proves too late! and before the

draw-

draw-bridge be taken up; for favours bestowed, and deliverances from dangers bind to gratitude; or else the more bonds of duty, the more plagues for neglect. The contribution of blessings require retribution of obedience, or will bring distribution of judgements.

Yea, argue with all the world, and they will conclude, that there is no vice like ingratitude; and meer ingratitude returnes nothing for good, but these return evill for good, yea, the greatest evill for the greatest good, being more ingrateful to *God* and *Christ*, than can be expresst by the best *Orator* alive. *Our Redeemer* hath done and suffered more, or would do (did we not so daily provoke him, for which read *Gods goodness and Englands unthankfulness*) more for us, than either can be expresst, or conceived by any heart, were it as deep as the Sea.

Yea, *God* hath removed so many evils from us, and conferred so many good things upon us, that they are beyond thought or imagination. And were the whole *Heaven* turned into a *Book*, and all the *Angels* deputed *Writers* therein, they could not set down all the good which *Gods* love in *Christ* hath done us. As consider, if we are so bound to bless *God* for his external, temporal, inferiour, earthly, perishing benefits (as *food, rayment, friends, fire, air, water, health, wealth, life, limbs, liberty, senses*, and a thousand the like) what praise do we owe him for the lasting fruits of his eternal love and mercy? and how thankful should we strive to be? And as much do we owe unto *God*, for the dangers from which he delivers us; as for the great and many mercies he hath bestowed upon us. Neither could we possibly be unthankful, if we seriously thought upon what *God gives*, and what he forgives. Besides (which would also be thought upon) what should we have if we did truly love and serve *Christ*? who hath done all this for his enemies, neglecting and dishounouring him.

SECT. 3.

Now can any one in common reason meditate so unbottomed a love, and not study and strive for an answerable thankful demeanour: yet, as if all that Christ hath done for us were nothing to move us, we are so far from being thankful, that our whole life, language and religion is nought else but one continued act of muttering and murmuring! this is the case, and it is the case of almost who not.

And is this a small matter? Is it *Gods* unspeakable mercy, that we are not at this present frying in *Hell flames*, never to be freed, and do we complain for want of a trifle? O that we might, as we ought, lay this to heart! and that *Gods Heralds* would be often, and ever minding men of this their sordid and base condition, and their grievous provoking the *Lord, who is even a consuming fire, Heb.* 12. 29. For to me it is a wonder, that of all other sins, this is the least preacht against. And me thinks it should cut the very hearts of those, that have felt the love of *Christ*, to hear him so dishonoured, who is the life of their lives, and soul of their soules, and that by those who profess themselves *Christians*. Nor do I think I could have pitcht upon a Subject more serious, publick and profitable, whether we consider the generality of the *disease*, or the necessity, commo-

dity and common good that I hope, and is likely to come by the *cure*.

As tell me, will it be any desertlesse office, to find out a way to help all this? and to make the most poor and melancholy the richest and happiest men alive? for that is my drift; it is a Theam that perhaps hath not hitherto been thought of, at least not handled. but you will grant it as profitable a Project, when once it is effected, as was *Columbus his discovery of the West Indies*, yea, and I hope will extend it self to as many; for like a cunning *Angler*, I have *baited* my *hook* with that, at which every *fish* will be sure to *bite*. As who, or where, is the man that desires not to be rich and happy? I dare say, if the *Great Cham*, who is said to have *a tree full of pearles hanging by clusters*, should but make proclamation, that whoever would repair to him should have plenty of gold, he might drive such a trade, as would soon make him a Bankerupt: For as the *Prophet* observes, *every one, even from the least unto the greatest, is given unto covetousnesse*, *Jerem.* 6. 13. All gape after gain, and how to get is each mans thought from *sun* to *sun*, insomuch that it is to be feared, nineteen parts of all the men in *Christendom* are *worshippers of the golden Calf*. And let this serve by way of *Preface*, least the *porch* or *entry* prove too big for the *house*: Or least it should be said of me (as once *Nebuchadnezar* objected to the *Inchanters* and *Astrologians*) that I do but while away the time, because I cannot tell them this thing, they so much expect and long for, *Dan.* 2. 8.

Sect. 4.

As what will some *Momus* say? Here are great words, but no security; Its well if all prove not like the *Indian Fig-tree*, whose *leaves* are as broad as a *target*, when the *fruit* is no bigger than a *bean*. Many an *Alchymist* in projecting the *Philosophers stone*, have been so confident to find that which should do all the world good, that they have *distilled* away great estates of their own and other mens, to whom they have promised before-hand gold in whole scuttles, but at length their *glasses* have broken together with themselves and all their adherents.

Answer: I know it is no unusuall thing with *Projectors*, to lift up Expectation so high, that she not seldom over-thinks the birth: But I had rather men should find more than they expect, than look for more than they shall find. Nor do I ask any more, than that you will hear all before you censure, which is no unreasonable request; for so far as we see, we dare believe a *suspected* or *discredited person*; and there are some *dishes* that we may eat, even from *sluttish hands*. Neither shalt thou after the perusal of it (in case I should fall short of what I pretend) have occasion, as many *buyers*, to cry out with him in the *Comedy*, *pol ego & oleum, & operam perdidi*.

Yea, these two things I will peremptorily promise thee:

First, That whosoever can shew thee the way better, yet none can shew thee a better way to grow rich and happy.

The second is, that if thou beest not wanting to thy self, if thou wilt but observe

ſerve thoſe rules and directions which I ſhall produce from the mouth of *God*, (who never yet deceived the truſt of any, that had the wit or grace to confide in him, and obey his Precepts, thou ſhalt become of *poor and melancholy, both rich and happy*. Wherefore be at leaſure to hear what I ſhall ſay, and call your beſt thoughts to counſell touching this great buſineſs.

CHAP. I.

NOw for the better diſcharge of what I have undertaken, you may pleaſe to take notice, that a *poor* and *melancholy man* is like a *City infeſted* with too *Enemies* (the one *forraign*, the other *domeſtick*) which can never injoy *peace* and *ſafety*, unleſs the one be *kept out*, and the other *caſt out*, or which is better, both ſubdued. The *domeſtick*, or in-bred enemy to be *caſt out* is *Melancholy*; the *forraign* foe to be *kept out*, is *Poverty*: of theſe two I will chuſe to ſet upon the laſt firſt, and the rather, for that this being kept out, or vanquiſht, the other will the ſooner yeild, or with more eaſe be overcome.

Touching *Poverty*, (for that *errour* in practiſe proceeds many times, originally and dangerouſly from errour in judgement; and becauſe a ſound mind, and a right underſtanding of things will much advantage a man in the obtaining and injoying of a good and happy eſtate (for the one *layes the foundation*, as the other *raiſeth the walls* and *roof*) and laſtly, becauſe this diſcourſe may inrich the ſoul, ſettle the heart, and with *Gods* bleſſing change the will, as well as increaſe wealth (*an ignorant rich man*, being no better than *a ſheep with a golden fleece*) that ſo *God* in all may have the glory; I will firſt ſhow *what it is*, and *what it is not*, to be rich, and then acquaint you how of poor you may become rich. As touching the firſt of theſe, it is to be obſerved, that moſt men are much miſtaken in judging who are poor, and who are rich; as ſtrongly perſwading themſelves, that a man is ſo much the happier, by how much the more he is wealthier, which is as groſs a deluſion as poſſibly can be; for there are ſome caſes, wherein men are *never the better* for *their wealth*, and others again, wherein they are *much the worſe*, as thus.

God giveth to every man a ſtock or portion of this worlds goods (as well as of grace and wiſdom) more or leſſe to occupy withall; yea, I perſwade my ſelf there are few men, that have not once in their life a golden opportunity offered them, whereby, if they neglect it not, they may live comfortably all their dayes, and to him who is thankfull, and uſeth the ſame well, *viz.* to *Gods* glory, and profit of himſelf and others, he giveth more, as *to the ſervant which uſed his tallents well, he doubled them*; but to ſuch as are unthankful, and abuſe the ſame to their own hurt and *Gods* diſhonour, or diſtruſtfully hoord it up, he either taketh from them that which he had formerly given, as *he took away the od talent from the ſervant*, which had but one, and *did not well imploy the ſame*, Luke 19. 24. Or elſe, which is worſe, he gives them all-

outward blessings, without his blessing upon them, and then they were better miſt than had, and will do them more hurt than good, *Eccleſ.* 5: 13. Or thirdly, which is worſt of all, he beſtowes riches upon them in wrath, as he gave a *King* to the *Iſraelites* and *Quailes:* of theſe ſeverally and in order.

Onely it will be neceſſary, that I firſt give you an account in breif, how ſordidly and *ingratefully they deal with God*, that ſo you may the better ſee *how God again requites* and payes *them* back in their own coin, without the leaſt tincture of injuſtice or ſeverity.

CHAP. II.

GOD hath beſtowed more bleſſings upon many men, than they have hairs on their heads, yea, *God* hath given them far larger portions of this worlds wealth, than he hath done to millions of their brethren; they ſo grow and increaſe in ſubſtance, as if they had found out the *Philoſophers ſtone*, and had the art to *turn copper into gold*; or as if with *Thales* they had the faculty to fore-ſee what commodities will be cheap, and what dear: and the more *God* hath beſtowed upon them, the greater is their debt of thankfulneſs, and the greater their duty of obedience: But alaſs,

They are like the hog, that acornes feed upon,
But never look up from what tree they come:

Or they more regard the *gift* than the *giver*; as *Martia, Catoes daughter*, found it to fare with her *Suitors*, who being asked why ſhe did not marry, made anſwer, that ſhe could not meet with a man that would love her more than hers.

Perhaps they will profeſs they love *God*, and afford him a kind of verbal thanks; ſo reſembling the *Elder-tree*, whoſe flour is more worth than all the tree beſides. Or *Nazianzens Country of Oziala*, which *abounded with gay flowres*, but was *barren of corn*; for their thanks is a meer complement, and their *lip-love* no other than *ſelf-love*, as any one may ſee by theſe few ſigns. As obſerve but how eaſily they are moved at their own injuries, how patient at *Gods:* let their own credits or riches be troubled, they rage like *Lions*, let *Gods* honour be queſtioned, they are as tame as *Lambs:* If the aſperſion of ſcandal lights upon their names, there is ſute upon ſute, from Court to Court, all to begger the raiſer of it; let the *Lords* dreadful name be blaſphemed, they are ſo far from ſpending a penny, that they will not ſpare a ſillable: like *Jonah* they are more moved for the loſſe of their *gourd*, than for all *Nineveh*; which could not be if they did in the leaſt love *God*, or were thankful, as they ſay they do and are.

Yea, it were well if this were the worſt, if they were onely negative, if they did return nothing for all the loving kindneſs of *God*, and good they have received from him, for they return evill; as may not *God* ſay to theſe, I mean all unholy and unmerciful rich men, as *Sarah* ſpake to *Abraham* concerning *Hagar, I have given thee mine handmaid, and now I am deſpiſed in thine eyes?* And commonly this is the return that rich men make to *God*; for as oftentimes he who *lendeth money* unto his *friend*, looſeth both *money* and *friend* too,

as *Seneca* obſerves; ſo fares it between *God* and the ingrateful. As our *ſtomacks* are uſually *worſt* in *ſummer*, ſo are our appetites to grace-wards weakeſt in time of proſperity and peace. And as the *Moon*, when ſhe is *fuller* of *light*, is ſtill *farthest from the Sun*, ſo the more wealth men have, the farther commonly they are from *God*. Too much *rankneſs* layeth the *corn*, and *trees* overladen with *fruit* are their own ruine. *God* hath thrown away a little white and red earth upon thee, and thou art like ſome vain *Whiffler*, that is *proud of his borrowed chain*. It had been happy for many a man, if *God* had permitted them to be poor ſtill; for as *Saul was changed to another man* preſently upon his *anoynting*, ſo are men commonly upon their advancement, and according to our ordinary proverb, their *good* and their *bloud* riſes together: As if you obſerve, what ever they were before, if they be now but a little croſſed, they will ſwell like the *Seain a ſtorm*, and be more troubled at *an affront* from their inferiour or equall, than for *death* or *hell*.

Yea, how many with their *greatneſs* have ſuch *great thoughts* of themſelves, that *God* himſelf muſt not diſpleaſe them: for if an unſeaſonable ſhower doth but croſſe their recreations, they are ready to fall out with *heaven*, and to quarrel with *God* himſelf (like *Mrs. Minkes* riding to *Ware*) as if they were wronged, becauſe he did not take his times, when to rain, and when to ſhine, reſembling therein the *Horſe*, that being over-much *pampered* will grow fierce, and *kick*, and not abide *his rider*. Or the *Mules Fole*, who when ſhe hath *ſuckt* her fill, and hath enough of her *damms milk*, caſteth up her *heels* and *kicks* unkindly. But he is a very quarrellous *curr*, that barks at every *horſe*, and in the ſilent night the very *moon-ſhine* opens his clamourous *throat*. Now how do we not then wonder and bleſſe our ſelves, that ſuch men injoy ſo much, ſomething, any thing! yet hear all, and you will confeſs that others are more beholding to *God*, whom he denies, and keeps ſhort of theſe bewitching baits of wealth and greatneſs.

But I have not told you one half of their baſe ingratitude, for commonly when they have been *fatted with Gods bleſſings*, they not onely *ſpurn at his precepts*, but as if they ſtudied to be ſuperlative in their provoking of him; they return *the greateſt* and moſt malitious evill *for the greateſt* and moſt admired *love*, even hating *God* and his people, *John* 15. 24, 25. yea, they moſt ſpightfully and malitiouſly *fight* on *Satans* and *ſins ſide* againſt *Chriſt*, and perſecute his *members*, and the *truth*, with all their might, perſwading, and as far as they can, inforcing others to do the ſame; and all this againſt knowledge and conſcience, as I have upon another occaſion made it plainly appear, though the *Devill* ſo blinds them, that there is no convincing them thereof.

Thus theis ſin is many degrees beyond ingratitude it ſelf; it is a wickedneſs of that nature, that there is no name ſignificant enough to expreſs it. Yea, to receive ſo many, ſuch good things at the hands of *God*, and return ſuch, and ſo much evill, is a deſperate wickedneſs not to be endured.

Chap. III.

But observe what they get by it, and how *God* (even here) *payes them again in their own coin*; whereof I will give you several instances, for *God* does not deal alike with all in this case, but is various in these kinds of retaliation. If I be large upon this point, consider of what consequence and concernment it is, and you will not blame me for prolixity: yea, admit it should be supposed a digression, yet would I hope to have thanks for it.

First, How many are there, to whom *God* gives abundance of wealth, and after some few years (for their abusing the same, and their great unthankfulness) taketh from them again, even that which he had formerly given them? Yea, how many hundreds are there every year, even in this *City*, reputed good men, yea, formerly known to be so, which all on a sudden have shut up their shop windows, and broke for thousands. Neither was the *talent* onely taken from him in the *Gospel*, that evill *servant* was but a type of many, that should have their talents taken away.

The *Hind in the Fable* (O that it were but a fable) being *hunted* by the *Dogs*, hid her self under a *vine*, whose broad *leaves* covered her, where perceiving many *sweet grapes*, she in requital began to *eat* them, but by her breaking and pulling them, she made such a *noyse* and shaking of the leaves, that she was soon perceived by the *hunts-men*, and so taken and devoured by the *Dogs*; such is the gain of unthankfulness. The ingrateful man forfeits all *Gods* favours, even what he hath, and what he might further expect, meerly for want of paying that small quit-rent of *thankfulness*.

Strabo reports in his 8. *Book*, that the *Sea*, raised by an *earthquake*, overflowed the *City* of *Helice*, distant twelve furlongs from it, and drowned all the Inhabitants thereof for their inhospitallity to the *Ionians*.

The Lords *impost* for all his blessings is our *thankfulness*, if we neglect to pay this impost, the *commodity* is *forfeit*, and *God* will take it back, our returns are expected according to our receits.

So that it is hard to determine, whether the *ingratefull* person be more *wicked*, or *simple*; for what man is so mad, as to purchase *barren lands* that will bring forth nothing but *weeds*, *bryars* and *thornes*? Or who will not be willing to *sow* plentifully, where he shall *reap* plentifully?

The best meanes to get more, is to be thankful for what we have, *God* loves to *sow much* where he *reapes much*. Thankfulness for one benefit inviteth another, but to do good to an unthankful body, is to *sow corn* on the *sand*, and such speed thereafter. For *the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs, meet for him by whom it is dressed, receiveth blessing from God; but that which beareth thornes and bryars is reproved, and is neer unto cursing, whose end is to be burned, Heb. 6. 7, 8.* Whence arises this conclusion, that *want* of *piety* is the *conviction* of *folly*. But

Chap. IIII.

Secondly, admit *God* is pleased to continue or increase the unthankful and unmercifull mans meanes, yet he denies to add his blessing withall, and then

then he had as good be without it; for no outward blessing proves a blessing, without *Gods* blessing upon it, *Mal.* 2. 2.

The wealth of Crœsus, *were it to be given,*
Were not thanks-worthy, if un-blest by Heaven.

That *Gods* blessing upon all we have or do is all in all, and that without it, all is nothing, is easie to prove. The *diligent hand*, saith *Solomon*, *maketh rich*, *Prov.* 10. 4. but withall the *blessing of God makes rich*, sayes the same *Solomon*, *ver.* 22. not diligence without *Gods* blessing, for without it all the *earning of great wages, is but putting money into a bag with holes*: Haggai 1, 6. *Ye have sowen much, and bring in little, ye eat, but ye have not enough, ye drink, but ye are not filled with drink, ye cloath you, but there is no warmnes, and he that earneth wages, earneth wages to put it into a bag with holes*; and a great deal of the like in verse the ninth: and why all this? they were all for themselves, and sought not the *glory of God*, and therefore he did *blow upon it*, and *blast all their blessings*, as the whole book shews. And the same we dayly see; for have not many men great *fees*, great *offices*, great *revenues*, great *gettings*, and yet they can scarce keep themselves out of debt? Yea, who more needy, and who run more in debt than those, that have hundreds and thousands a year? whereas others that have very little, but small means, and yet maintain themselves and their families well, yea, and help their poor friends and neighbours also. Onely *the word that proceedeth out of Gods mouth*, makes the difference, his blessing sets forward the one, which he justly withholds from the other for their wicked unthankfulness.

Though *Laban changed Jacobs wages ten times*, yet he could not one time change that blessing of *God* which was alwayes with him. *A little thing which the righteous injoyeth is better than great riches to the wicked*, *Prov.* 16. 8. Meat, though it have a vertue to nourish, Medicine, though it have a vertue to heal, rayment, though it can both adorn and defend the body against the injury of air and cold, wealth, though it can make rich, yet *man liveth not by bread*, physick, rayment, &c. *onely, but by every word that proceedeth out of the mouth of God does a man live*, as *our Saviour* speaks, *Matth.* 4. 4.

Nay, without *Gods* blessing the very use of their meat is taken away, for it shall not satisfie, as it fell out with them, *Hosea* 4. 10. And the like of other things, *Except the Lord build the house, they labour in vain that build it, except the Lord keep the City, the keeper watcheth in vain. It is in vain for you to rise early, and to lye down late, and eat the bread of carefulness*, Psal 127. 1, 2. And again, *Paul may plant, and Apollos may water, but it is God that giveth the increase*, 1 *Cor.* 3. 6, 7. as in temporal, so in spiritual food, it is not the Teacher, but the divine operation of *Gods Spirit* working with the *word*, which converteth the soul; and for want of this blessing, and divine operation from *God*, even the best of outward blessings, as *health*, *strength*, *riches*, *honours*, *beauty*, *wit*, *learning*, &c. prove but the bane of the owners; as *Absalons hair* proved his *halter*. And nothing so soveraign, which (being abused by sin) may not of a blessing become a curse.

God, when he pleaseth, can make *wine* infatuate, not exhilarate. He can

can *rot* the *grain* in the *ground*, blaſt it in the *ear*, wither it in the *blade*, rot it with unſeaſonable *ſhowers*, when it is ripe cauſe vermine to devour it in the *barn*, yea, when it hath paſt the *flayl*, the *mill*, the *oven*, he can make it *gall* in the *mouth*, in the *ſtomack poyſon*. He can either give a man meat and no ſtomack, or a ſtomack and no meat. And the ſame *God*, that can *break the ſtaffe of bread*, *Ezek.* 4. 16. can alſo break the ſtaffe of friends, riches, promotion, wit, learning, and all other meanes that we truſt to, or put our confidence in, as he did the ſtaffe of *Phyſick* to *Aſa*, 2 *Chron.* 16. 12, 13. as he reſtrained *the fire from burning*, Dan. 3. 27. and *the water from drowning*, Exod. 14. 21, 22. and *the Lions from devouring*, Dan. 6. 22. Whereas if he pleaſe to give his bleſſing, a man ſhall be happy, have he any thing or nothing.

Even a word out of his mouth can either ſuſtain us without bread, as it did *Moſes* and *Elias*; or with a miraculous bread, as it did *Iſrael* with *Manna*; or ſend ordinary meanes after a miraculous manner, as food to the *Prophet* by the *Ravens*; or multiply ordinary meanes miraculouſly, as that meal and oyle to the *Sareptane widdow*; or make a little meanes go a great way, and perform much, as thoſe two mean meales of the *Prophet*, when in the ſtrength thereof he travelled forty dayes 1 *King.* 19. 5. to 9. Unto which we may refer the ſtrength of *Moſes*, who *being one hundred and twenty yeares old, had not his naturall ſtrength abated*, *Deut.* 34. 7. and the like of *Caleb*, *Joſhua* 14. 10, 11. All things are ſuſtained by his almighty word, how elſe ſhould the whole *Globe of the earth and ſea* hang in the middle of the *air*, and have no other ſupporter?

The onely means for *graſſe*, and *hearbs*, and *trees*, and *fruit* to *grow* by, is *rain*, yet *God* provided for *Adam* all theſe things before ever it had *rained* on the *earth*. The uſual meanes of *light* is the *ſun*, howbeit *God* provided light before he made the ſun, *light the firſt day*, *the ſun the fourth day*, he onely ſaid, *let there be light, and there was light*, Gen. 1. 3.

There is no reaſon in the world, that *ſeven loaves*, and *a few little fiſhes*, in the *Goſpel*, ſhould *feed four thouſand*, much leſſe, that *five loaves* and *two fiſhes* ſhould *feed five thouſand*, meanes very inſufficient to natural reaſon; yet *God* ſpeaking the word to them, they did it. The like whereof we may read 2 *King.* 4. 43, 44. So for the *apparell of the Iſraelites*, which they had when they were young and *children in Ægypt*, to ſerve them till they were *grown men*, even forty yeares together *in the wilderneſs*, without being worn out, *Deut.* 29 5. and the like of that *water and pulſe*, which with *Gods* bleſſing made *Daniel*, and his companions, *fatter and fairer than all the children, which did eat the portion of the Kings meat*, Dan. 1. 15.

We live by food, but not by any vertue that is in it without *God*; yea, without the concurence of his providence bread would rather choak, than nouriſh us: if he withdraw his word and bleſſing from his creatures, in their greatrſt abundance we periſh. A man can receive nothing, except it be given him from heaven, *John* 3. 27. All which ſhould teach us confidenly to truſt in *God*, what ever our extremeties be; for if *God* needs not his own *lawfull*, much leſſe thy *unlawful meanes*. Again, if no meanes will

ſerve

ſerve the turn, or do us any good, without the bleſſing of *God* upon it, let us not forfeit his bleſſing by our vile ingratitude, but rather deſire his bleſſing, though we want the meanes.

Thirdly, If it be the bleſſing of *God* that makes rich, and not any thing that we can do, let us take heed of aſcribing the ſame to our wit and induſtry, of *ſacrificing to our net, and burning incenſe to our yarne*, as the *Prophet* ſpeaks, *Hab.* 1. 16

Fourthly and laſtly, ſay not as many do, O that I were ſo rich, that I had but ſo much as ſuch a man! then ſhould I be happy: but rather deſire *God*, that he will bleſs and ſanctifie unto thee what thou haſt, that he may have glory, thy ſelf and others good by the ſame: or elſe *God* may give thee thy deſire, yea, more than thy heart can wiſh, as the *Pſalmiſt* ſpeakes of the wicked, *Pſal.* 73. 7, 9. but it ſhall be to thy griefe and ſorrow: as it was ſaid to *Neroes Mother* about her ſons being *Emperour*: or as *Bacchus* granted the requeſt of *Midas*, whoſe deſire was, that whatſoever he touched might inſtantly be converted into *gold*; which was little to his comfort, when even his *bread, wine, the feathers of his bed*, his *ſhirt, garments*, and every thing elſe turned into that hard mettal, as *Fulgentius* delivers it: he had his deſire, but ſo, as he would gladly now have unpray'd his prayers. Alaſs, how often does riches, without *Gods* bleſſing upon them, prove or become the owners ruine? Many a *young Heir* hath a great and *fair eſtate* left him, and is cryed up as happy, but it proves ſo him within a while, even like the *Ark* to the *Philiſtines*, which did them more hurt than good, and ſo fares it with all that forget *God*, and are unthankful to him for what they have. Neither is this all: For,

Chap. V.

Thirdly, there are abundance of men that *God* doth not onely withdraw his bleſſing from them, but ſends his curſe with the riches he beſtowes.

As ſuppoſe a man growes never ſo rich by indirect meanes, as ſome care not how, but what and how much they get; for to get *one ſcruple of gold*, they will make *no ſcruple of conſcience*; they care not to *make many poor to make themſelves rich*: for they have conſciences like a *barn door*, as loving money better than themſelves: yea, they care not, ſo they may *get ſilver* if they looſe their *ſouls*. Now *God* not ſeldom ſuffers ſuch to grow very rich, but together with their riches, they have the curſe of *God*, whereby they become the worſe, and not the better, for them.

There is an evill ſickneſs, ſaies *Solomon*, *that I have ſeen under the ſun, to wit, riches reſerved to the owners thereof for their hurt*, Eccleſ. 5. 13. To which accords that of the *Prophet Malachy*, *If ye will not hear it, nor conſider it in your heart, to give glory to my name, ſaith the Lord of hoſts, I will even ſend a curſe upon you, and will curſe your bleſſings; yea, I have curſed them already, becauſe ye do not conſider it in your hearts*, Mal. 2. 2. Their riches are *ſeeming benefits, very curſes*, even gifts given in wrath, as a King unto *Iſrael*. *I gave them a King in my wrath, ſaith the Lord*, Hoſea 13. 11.

And

And ſo of their *Quailes*, *He gave them their deſire, but he ſent leanneſſe into their ſoules*, Pſal. 106. 15. *They did eat and were well filled, yet turned they not from their luſts; but the fleſh was yet between their teeth, before it was chewed, even the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with an exceeding great plague*, Numb. 11. 33. Pſal. 78: 29, 30, 31. And in another place, *Let their table be a ſnare unto them, and their proſperity their ruine*, Pſal. 69. 22. They had better have had *no meat*, then *ſuch ſauce* withall.

The covetous Cormorant, and unthankful wretch, deales with *God*, as a *dog* does with his maſter, who devoureth by and by whatever he can catch, and gapeth continually after more: and it were a marvel, that God ſhould anſwer him with ſuch abundance, and as it were, be ſtill pouring *water* into that *veſſel* which already runs over, conſidering his monſtrous unthankfulneſs; were it not to rot the *hoops* and *chines*, that ſo the whole *cask* may break in pieces, were there not poyſon mixt with it, I mean *Gods* ſecret curſe, as I ſhall ſuddenly ſhew.

We well know, that a *Ship* may be ſo *laden*, as that her very *freight* may be the cauſe of her *ſinking*. *Demonica* having betrayed *Epheſus* (where all her friends and kindred were) to *Brennus* of *Senona* for the love of gain, was brought to a great heap of gold, and loaded ſo heavy therewith, that ſhe dyed under the burthen. *Tarpeia* for the deſire ſhe had of all *the gold bracelets* which the *Sabines* wore about their left armes, when they went to *beſiege Rome*, ſold the Fort or *Caſtle* of the *City* (wherein there was a great *Garriſon*, of which her Father *Tarpeius* was *Captain*) to the *Sabines*; and asking for reward of her treaſon, *Fatius* the *Sabines General*, according to his promiſe, when ſhe had opened them a *gate* in the night and let them in, commanded his whole *Army* to do as he did, who taking the *bracelets* which himſelf wore on his left arm, and his *target*, did hang them about her neck, and ſo all the reſt, untill ſhe being bowed down to the ground with the weight of them, was preſſed to death under the burthen. And much after this manner does *God* deal with unmercifull miſers, and all wicked and ungrateful men. As ſee the ſad condition of a man, to whom *God* gives riches in wrath; it is ſo well worth your knowledge and obſervation, that *David* was very inquiſitive with the *Lord* about it, *Pſal.* 73. 3. to 13. and likewiſe the *Prophet Jeremy*, chap. 12. *Righteous art thou, O Lord, when I ſpeak with thee, yet let me talk with thee of thy judgements; wherefore doth the way of the wicked proſper? wherefore are all they happy that deal very treacherouſly? Thou haſt planted them, yea, they have taken root, they grow, yea, they bring forth fruit; thou art neer in their mouth, and far from their reines*, *ver.* 1, 2, 3. Yea, it is admirable to conſider, how *the tabernacles of robbers do proſper, how ſecure they are that provoke God, and how abundantly God giveth into their hands*, Job 12. 6. *They increaſe in riches, wax fat and ſhine*, Jerem. 5. 28. *They are not in trouble as other men, neither are they plagued like other men; their eyes ſtand out with fatneſs, they have more than heart can wiſh, yea, there are no bands in their death*, Pſalm 73. and many the like places: But hear all, and ye will never envy their proſperity, neither

neither will your teeth water after their dainties: as what is ever the concluſion? their felicity and happineſs is no ſooner mentioned, but it followes: *And thou diddeſt ſet them in ſlippery places, thou caſtedſt them down into deſtruction, they are brought into deſolation, in a moment they are utterly conſumed with terrours*, Pſalm 73. 18. to the 21. verſe. *Pull them out like ſheep for the ſlaughter, and prepare them for the day of ſlaughter*, Ierem. 12. 3. *They ſpend their dayes in wealth, and in a moment they go down into hell*, Job 21. 13. *Becauſe they have no changes, therefore they fear not God*, Pſal. 55. 19. But no greater judgement, then thus to be free from judgements. *Ephraim is joyned to Idols, let him alone, ſaith God*, Hoſea 4. 17. And the like: *I will not viſit your daughters when they are harlots, nor your Spouſes when they are whores*, ver. 14. and hereupon all they do is well.

But think it not an argument of *Gods* favour or diſpenſation, that thou and thouſands more do proſper in their wickedneſs, that ſome eminent judgement is not executed ſpeedily upon them, while they are contriving their deep and diveliſh plots: For though *proſperous wickedneſſe* is one of the *devils ſtrongeſt chaines*, yet there cannot be a greater unhappineſs, an heavier curſe, than to proſper in ill deſigns and ungracious courſes. Such a mans *preſervation* is but a *reſervation*, as it fared with *Sodom and her ſiſters*, which were preſerved from the ſlaughter of the *four Kings*, that *God* might rain down *hell from heaven* upon them. And *Sennacherib*, who eſcaped the ſtroak of the *deſtroying Angell*, that he might fall by the ſword of his own Sons, *Iſai.* 37. 37, 38.

Wicked men are not wiſe enough to conſider, that uſually *God* doth *moſt afflict* thoſe whom he *beſt affecteth*; dealing with his children, as the *good husband* deales with his *trees*, thoſe in the *garden* he is ever and anon *medling* with them, either *lopping* off the ſuperfluous *branches*, or *ſcraping* off the *moſs*, or *paring* of the *roots*, or *digging* and *dunging* about them, ſo uſing all good meanes to make them *fruitfull*; whereas he lets them alone which grow in the *hedge-row* or *forreſt*, till at the length he comes with his *Axe* and cuts them down for the *fire*. Fatted ware, you know, is but fitted for the ſhambles. *God* puts *money* indeed into theſe earthen *boxes*, that have onely one chink to let in, but none to let out, with purpoſe to break them when they are full. What was *Haman* the better for all he had, when the *King* frowned upon him? or the happier for being lift up the *ladder*, when he was to come down again with a *rope*? And for ought thou knoweſt, this very night thou mayeſt looſe both thy gold, thy life, and thy ſoul too. And therefore what ever thou makeſt choiſe of, let me rather beg with innocent *Lazarus*, then abound with unjuſt *Ahab*, or unmerciful *Dives*, ſo ſhall my turn be ſoon over, whilſt theirs is to come and continue everlaſtingly.

But my purpoſe is not ſo much to ſhew you, what will be the end of unmerciful and ungrateful men, as how their riches proves a curſe to them here. That they had better be without their wealth, than that *God* ſhould give it them upon ſuch termes as he does, I ſhall demonſtrate in theſe ten particulars. I pray mind them.

CHAP.

CHAP VI.

FIrſt, How many are there, that by an intolerable *care*, and *pains*, and *greif*, and *ſting of conſcience*, and *loſſe of credit*, and undergoing many *perils*, get great eſtates, and when they have obtained all that heart can wiſh, by a juſt judgement of *God*, they have not power to partake of what they have, or be a farthing the better for all. As obſerve but what wiſe *Solomon* ſpeaks *Eccleſ.* 6. *There is an evill which I have ſeen under the ſun, and it is common among men; a man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth; yet God giveth him not power to eat thereof*, ver. 1, 2. And again, *There is one alone, and there is not a ſecond, yea, he hath neither child nor brother, yet is there no end of all his labour, neither is his eye ſatisfied with riches, neither ſaith he, for whom do I labour and bereave my ſoul of good: this is alſo vanity, yea, this is a ſore travell*, Eccleſ. 4. 8.

Yea, how many ſuch could I nominate, that are *baſer* by being *wealthier*, that are no other than *rich beggers*, or *beggers in the midſt of their riches* (as *Cain* was a vagabond upon his own land) upon whoſe eſtates there is ſet *a ſpell*, inſomuch that their wealth ſayes to them in effect, *touch not, taſt not, handle not.*

It is *the miſers curſe*, want in the midſt of abundance, hunger in the midſt of plenty, he *freezes by the fires ſide*, and is like *an unhappy boy*, that hath a *great truſſe of points to play with*, and but *one at his breeches* to tye them together, or rather he reſembles *a dog in a wheel*, that toyles all day to *roſt meat for others eating*, as the *wiſe man* ſhews, *Eccleſ.* 6. 1, 2.

The covetous Miſer *covets without end*, but all *to no end*; he onely *feeds his eyes with that which ſhould feed his belly*, and cloth his back. Like him that *Horace* tells of in *Rome*, called *Ostde*, who was ſo rich, that he might meaſure his gold by the buſhell, and yet went almoſt ſtark naked, and never would fill himſelf half full of meat. They are like *Tantalus*, who ſtands up to the chin in water, and hath all kinds of fruits hanging over his head, but is not ſuffered to taſt of the one, nor drink of the other: Or like an *Aſſe*, that is *laden with gold*, or dainty cates, but *feeds upon thiſtles*: Or like the *Indians*, who though they have all the *gold* amongſt them, yet are the *moſt beggerly* and naked people alive.

For as if they were ſuch *fooles*, as not to know that their money will buy them all neceſſaries of meat, drink, apparel, and the like, they ſcarce wear a good garment, or eat a liberal meal, or take a quiet ſleep, but are ever tormenting themſelves to get that, for getting whereof they ſhall be tormented. Like a true *Chymiſt*, he *turnes every thing into gold*, both *what he ſhould eat*, and what he ſhould wear. He is like *a man rob'd, hurt* and *bound*, who though he hath meanes to relieve himſelf, yet hath not liberty to go where he may be relieved.

As *a proud man* is *ignorant in the midſt of his knowledge*, ſo is the *covetous man poor*, and needy, *in the midſt of his wealth*: Yea, *a poor beggar* is in *better* eſtate than *a rich miſer*, for whereas the poor begger *wants many things*, the rich miſer *wants every thing*.

Cruell

Crates threw his *money* into the *Sea*, reſolving to *drown it*, leaſt it ſhould *drown him*. The drunkard caſts his mony into a deluge of drink, both drowning it and himſelf with it: wherein the *Miſer* and the *Rioter* are oppoſites, the one ſo *loves money*, that he will not afford himſelf good drink, the other ſo loves good drink, that he *ſcornes money*. But in ſeverall reſpects, the Miſers caſe is worſe than the Prodigals, for the prodigall ſhall have *nothing hereafter*, but the covetous man hath *nothing here*, nor ſhall *hereafter*.

Riches, ſaith *Seneca*, are the *wiſe mans ſervant*, but the *fooles maſter*: and the miſer makes himſelf a ſlave to his ſervant. Riches are good when the party that poſſeſſeth them can tell how to uſe them; but as *inſtruments* are of no uſe unto them that are ignorant of *muſick*, ſo are riches of no uſe to the covetous. So that in my judgement, that *rich fool* in the *Goſpel* was far wiſer than theſe blocks, for he having attained his purpoſe, got a great eſtate, could after all afford himſelf the comfort of it; for theſe are his words to himſelf, *Thou haſt much goods laid up for many yeares, live at eaſe, eat, drink and take thy paſtime*, Luke 12. 19.

Nay, to abound with all things, and to be never the better for them, not to partake of them, what *fool or mad man* hath been known ſo ſenſeleſs? yea, not to flatter his pretended prudence, no beaſt will *ſtarve in a fat paſture*; if then a man ſhall pinch his guts when *God* hath afforded him affluence; the *Aſſe is not ſo very an Aſſe* as he. Nor do I know any beaſt like him, ſave *Pharaohs ſeven leane and evill favoured kine*, and to them he is very like: For when his large and greedy conſcience hath devoured or eaten up many Cuſtomers or Clients eſtates, as they did the *ſeven fat and well favoured kine*, yet it cannot be known by any reall amendment, that he hath eaten them, but in his food, raiment, ſatisfaction of his mind, &c. he is as ill favoured as at the beginning. He doth not more lock up his goods from the *theif* than from *himſelf*: So that I cannot more fitly compare him to any thing, than to an *Idoll*, for as an *Idoll* hath *eyes but ſees not*, ſo he hath *a reaſonable ſoul, but underſtands not*. And moſt juſt it is, that he who is *unjuſt to all others*, ſhould be *moſt unjuſt to himſelf*. And as a covetous man is good to no body, ſo he is worſt of all to himſelf.

It is the depth of miſery to fall under the *curſe of Cham, a ſervant of ſervants*, *divitis ſervi, maxime ſervi*, no thraldom to the inward and outward bondage too. So that if there be any creature miſerable, it is the miſerable miſerly muck-worm; and yet he is leaſt to be pitied, becauſe he makes himſelf thus miſerable.

Now this may move wonder to aſtoniſhment! that they ſhould take ſuch care and paines, and caſt away their ſoules to heap up riches, and when they have done, to be never a penny the better for them. Yea, what can any wiſe man think of them, are they not *ſtark mad*? are they not *fooles in folio*? What, take ſo much *care* and *paines*, indure ſo much *greif*, *ſting of conſcience*, *loſſe of credit*, *deprive themſelves of heaven*, *damn their own ſoules*, to get wealth, and when they have got it, not to be the better for it: yea, they are leſſe ſatisfied and contented than before, meanlier accommodated than

them

mean men, and could this possible be so, if *God* did not give them their riches in wrath? nor would he otherwise deny them the use of their own; for the *wise man* hath given it as a rule, That *to whom God hath given riches as a blessing, he also giveth him to eat, and drink, and to take pleasure, and delight his soul with the profit of his labours, wherein he travelleth under the sun*: for which see *Eccles.* 2. 24. and 3. 12, 13. and 5. 17, 18, 19. and 8. 15. And so you have one particular to prove what I promised. But

CHAP. VII.

SEcondly, To this is added as another judgement, let the ingrateful merciless miser have *never so much, he is* never the more, but the *lesse contented*: As how many have mighty estates, their *houses full, their shops and warehouses full*, their *coffers full*, their *purses full*, and their *pastures full*, and yet as if their *hearts were bottomlesse*, that is, still as lank and empty through an excessive desire of more, as if they did indeed want all things. The Cormorants *desires* are rather *sharpened by injoying*, and *augmented by possession*.

For *wishing still, his wishes never cease,*
But as his wealth, his wishes still increase.

To shew that covetous men belong to *hell after they dye*, they are *like hell while they live*: *Hell is never filled*, and *they are never satisfied*, covetous men *drink brine*, which increaseth *thirst* rather than quenches it. And though the *devil* should say to them as he said to *our Saviour*, touching the whole world, and glory thereof, *all these will I give thee*, (though he needs not offer them all, for they will serve him for less) yet all would not content them, no more than *heaven* it self contented *Lucifer*: For as the *rich glutton in hell* desired a *drop* of water, and yet a *river* would not have satisfied him; for if his desire had been granted in the first, he would have required more, and then more to that, never ceasing to ask, never having enough, nor being the better when he had it: so it fares with the covetous man, his *abundance* no more *quencheth* his *lust*, than *fuell does the flame*. For as *oyle kindleth the fire*, which it seemes to quench, so riches come as though they would make him contented, but they make him more covetous. And is not this thy very case that art covetous? No man more happy, in respect of outward things, then thy self, couldest thou but see it; thou hast all things that heart can wish, and shouldest thou but come to want what thou now injoyest, and thinkest not worth thanks; when it were past thou wouldest say, thou wast most happy, and after a little misse, wish withall thine heart, thou hadest the same again: yea, a world for such a condition and content withall. Onely the *devill* (by *Gods* just permission) bewitches thee to think, that thou hast not enough, when thou hast too much, and more than thou needest, or knowest what to do withall.

Nor is it possible for a worldling to be contented: for whereas *naturall desires* are *soon satisfied*, those that are *unnaturall are infinite*. *Hunger* is soon apeased with *meat*, and *thirst* allayed with *drink*: but in burning Feavers, *quo plus sunt potæ plus sitiuntur aquæ*, they still love, *amore concupiscentiæ*

ſcentia, never *amore complacentiæ*. If covetous, or ambitious men ever feel content in theſe tranſitory things, it is no otherwiſe then as *it-hing ſoars* do in *clawing* and *ſcratching fingers*. And indeed how ſhould intemperate deſires be ſatisfied with increaſe, according as they are repleniſhed, when theſe appetites are not capable of ſatiety?

Men in this caſe, are like *poyſoned Rats*, which when they have *taſted* of their *bane*, cannot reſt untill they *drink*, and then can much leſs reſt till they *drink again*, *ſwell and burſt*. Covetouſneſs is like the *diſeaſe called the Woolf*, which is *alwayes eating*, and yet keeps the body *lean*. *A moderate water* makes the *Mill goe* merrily, but *too much* will not ſuffer it to go at all.

Secondly, another reaſon is, Nothing can *fill the heart* of man, but he that *made it*: The heart ſhall be ſatisfied *with gold*, when the body ſhall be contented *with winde*. The whole *world is circular*, the *heart* of man is *triangular*; and we know a *circle* cannot fill a *triangle*. Yea if it be not *filled* with the *three perſons in Trinity*, it will be *filled with the world*, the *fleſh*, and the *devil*. The heart is the ſeat or receptacle of *ſpiritual* things; and the things of the world are *corporal* and carnal: Now carnal and corporal things, can no more fill our *hearts*, then ſpiritual things can fill our *Coffers*. *Viſible light* will not cleer the *inviſible underſtanding*; nor will corporal food feed the ſoul. *Bleſſed are they*, *ſayes our Saviour*, *who thirſt after righteouſneſs*, *for they ſhall be ſatisfied*, Mat. 5.6. not they that thirſt after riches, or honor, or pleaſure; for inſtead of being ſatisfied, they thirſt more. Yea theſe *Mammoniſts* are ſo *infinite in deſiring*, that could ſuch a one ſwallow the *whole earth* that ſwallows all, and will ſwallow him ere long, it might choak him, but not ſatisfie him, as abundance of examples that I could give you, ſufficiently prove: namely *Alexander*, and *Craſſus*, and *Licinius*, and *Marcus Craſſus*, and *Ahab*, and *Haman*, &c. But,

CHAP. VIII.

THirdly, to this is added as a further judgement, that as the more he hath the more he coveteth, ſo the neerer he is to his journeys end, the more proviſion he makes for it. Other vices are weakned with age and continuance, onely *covetouſneſs* (and that odious ſin of *drunkenneſs*) grows ſtronger. As the covetous wretch increaſeth in yeers, ſo he increaſeth in covetouſneſs. What *Pline* writes of the *Crocodile*, is fitly appliable to the miſerly muckworm: other creatures grow up to their height, and then decay and dye, onely the *Crocodile grows to her laſt day*. The aged worldling, though he have one foot in the grave, yet his appetite to, and purſuite of gain, are but new born. Yea, though he hath out-lived all the *teeth* in his *gums*, the *hairs* of his *head*, the *ſight* of his *eyes*, the *taſt* of his *palate*; have he never ſo much, yet he hath not enough, and therefore would live to get more, and *covets*, as if he had *a thouſand generations* to provide for.

He ſo *lives*, as if he were *never to dye*; and ſo dyes, as if he were *never to live again*. He *fears* all things, like a *mortal* man, ſayes *Seneca*, but he *deſires* all things, as if he were *immortal*. Had it not been for *ſin*, *death* had never *entered into the world*: and were it not for *death*, *ſin* (eſpecially the Miſers ſin) would *never go out of the world*. *Luſt* is commonly the diſeaſe of *youth*, *ambition* of *middle age*, *covetouſneſs* of *old age*: And *Plautus* maketh it a wonder to ſee an old man beneficent. But what ſaith *Byas*, covetouſneſs in old men is moſt monſtrous: for what can be more fooliſh and ridiculous, then to provide more mony and victuals for our journey, when we are almoſt at our journyes end?

Wherefore remember thou, O old man, yea O remember! that your *Spring* is *paſt*, your *Summer over-paſt*, and you are arrived at the *fall of the leaf*; yea *winter colours* have already ſtained your head with gray and *hoary hairs*. Remember alſo, that if *God* in juſtice did not *leave you*, and the *Prince of darkneſs* did not *blinde you*, and your own *heart* did not groſly *deceive you*; you could not poſſible be ſo ſenceleſs as you are in theſe three laſt mentioned miſeries.

Thus three of the covetous mans woes are paſt, but behold more are coming; for God inflicts more plagues upon him, then ever he did upon *Pharaoh*. I'le acquaint you only with ſeven more.

CHAP. IX.

FOurthly, his thoughts are ſo taken up with what he wants (or rather deſires, for he wants nothing but wit, and a good heart) that he not once mindes or cares for what he hath, as you may ſee in *Ahab*, 1Kings 21.4. and *Haman*, Heſter 5. 13. and *Micha*, Judges 18.24.

What the covetous man hath, he ſees not; his eyes are ſo taken up with what he wants; yea the very deſire of what he cannot get torments him, and it is an heart-breaking to him, not to add every day ſomewhat to his eſtate: beſides, not to improve it ſo many hundreds every yeer, will diſparage his wiſdom more to the world, then any thing elſe he can do, as I have heard ſuch an one allege, when I have told him my thoughts, about perplexing himſelf.

But ſee the difference between him, and one that hath either wit or grace: whoſe manner it is, even in caſe of the greateſt loſſes, to look both to *what he hath loſt*, and to *what he hath left*; and inſtead of *repining*, to be thankful that he hath loſt no more, having ſo much left that he might have been deprived of. But ſottiſh ſenſualiſts have a duller feeling of *many good turns*, then of *one ill*: they have not ſo ſenſible a feeling of their *whole bodyes health*, as they have of their *fingers aking*; nor are they ſo thankful for *twenty yeers jollity*, as diſpleaſed for *one dayes miſery*. Whereas an *humble* and good *man*, will ſee *matter of thankfulneſs* there, where the proud and ingrateful finde *matter of murmuring*. And ſo much of the fourth particular, onely let

me

me add as a ſure rule, He that in *proſperity* is *unthankful*, will in *adverſity* be *unfaithful*.

CHAP. X.

FIfdly, the *Devil*, by *Gods* juſt permiſſion, prevails by his *temptations*, to make them think that the *forbidden fruit* is the *ſweeteſt* of all fruits, as he did *our firſt parents*. Nor will any other content him, each thing pleaſeth him better that is not his own. And as *Publius* obſerves, other mens goods are far more eſteemed by him.

Plines Woolf is a true emblem of this avaritious beaſt: whoſe nature it is when he is eating his prey, though never ſo hungry, if he ſees another beaſt feeding, to forſake that which he is about, to take the prey from the other. *Ahab* was ſuch a Wolf, who could not content himſelf with his own, though he injoyed a whole *kingdom*, but he muſt wreſt *Naboths inheritance* from him. The commandment is expreſs, *Thou ſhalt not covet thy neighbors houſe, thou ſhalt not covet thy neighbors wife, ſervant, Ox, Aſſe, nor any thing that is thy neighbors*, Exod. 20. 17. and all that fear *God* obſerve it, but nothing more croſs to the grain of a wicked mans heart, to whom *ſtoln waters are moſt ſweet, and hid bread the moſt pleaſant*, Prov. 9. 17. For one ſo inſatiably covets after another mans *eſtate* or *office*, that he is never the better for his own. Another ſo loves his neighbors wife, that he even loaths and contemnes his own. *Thy neighbors wife to thee, to him thines faireſt*, ſayes the *Poet*. Hence hath that curſed ſpeech iſſued from one too great to name, That he could love his wife above any other, if ſhe were not his wife, a word ſufficient to *rot out the tongue* that ſpake it.

Solomon was a wiſe man, and had tryed all things. Oh that men would be ſo wiſe as to take his counſel, and *injoy their own with joy and gladneſs of heart*; *drink waters out of their own Ciſtern, and rejoyce with the wife of their youth, ſo as her breſts may ſatisfie them at all times, and they be raviſht alwayes with her love*, rather then deprive themſelves of that happineſs, by *imbracing the boſom of a ſtranger*, and coveting that which is anothers, *Prov.* 5. 15. to 21. Oh that thou wouldſt be convinc'd, that thy preſent condition what ever it is, is the beſt for thee, hadſt thou but the wit to ſee it; and that onely good uſe gives praiſe to earthly poſſeſſions: that there are no riches comparable to content (for this is the gift of *God*) then ſurely *thou wilt not much remember the dayes of thy life, becauſe God anſwereth the joy of thine heart*, Eccleſ. 5. 17, 18, 19.

But no matter, they love miſery, (loſe the comfort of their own breſt, and all outward bleſſings, together with the tuition of *God*) and they ſhall have it; for he that makes his fire with hay, hath *much ſmoak*, and but a little heat, which leads me to the ſixt particular.

CHAP. XI.

SIxthly, another ſore judgement which God inflicts upon the merciles mnckworm, for his monſtrous unthankfulneſs, is, he injoyes not a merry day, no not a pleaſant hour in ſeven yeers, ye if you obſerve it, he reſembles *Agelauſtus*, Grandfather to *Craſſus*, who never laughed in all his life, ſave once when he ſaw *a mare eating of thiſtles*: or rather *Anaxagoras Clazoenius*, who was never ſeen to laugh or ſmile from the day of his birth. Joyes never ſo much as look in at the door of his heart; *worldly delights* to him, are but like *delicate meates* to him that hath *loſt his taſt*.

But O the *cares*, *fears*, *anxieties*, *ſighs*, *ſorrows*, *ſuſpitions*, *ſad thoughts*, *reſtleſs deſires*, the *horrors*, *troubles*, *tortures*, *torments*, *vexations*, *diſtractions*, *griefs*, *girdes*, *gripes*, *grudgings*, *repinings*, *doubts*, *dolors*, *deſperation*, that are the ordinary companions of the covetous. How is he hurried with *deſires* to get, diſtracted with getting, vexed for what he cannot get, tortured for what he loſeth, or another gaineth, troubled with fear of loſing what he hath already gained? yea his labor to gather riches is *reſtleſs*, his care to keep them *boundleſs*, his *ſorrow* if he chance to loſe them *endleſs*, and his fear leſt he ſhould hereafter lack *cureleſs*.

Of all *plagues* ſent into *Egypt*, that of the *Flies* was one of the moſt troubleſome, for they *never ſuffered men to reſt*, for the more they were beaten off, the more they came upon them: ſo of all miſeries and vexations that *God* layes upon worldlings; this is not the leaſt, to be continually vexed and tormented with cares, which they neither can (nor indeed would) beat off by any means they are able to deviſe; for they ruſh in upon them in the *morning* ſo ſoon as they *awake*, accompany them in the *day*, forſake them not at *night*, they follow them to *bed*, and will not ſuffer them to *ſleep*: their thonghts will not permit them to ſleep, nor their ſleep permit them to *reſt*. They afflict them in their *dreams*, as giving them no quiet either by day, or night, as *God* threatneth to wicked men by the Prophet *Jeremiah*, Jer. 6. I could give you a large bill of particulars; but fear of cloying is alwayes at hand to curb me: wherefore take theſe few for a taſte. Want does not break ſo many ſleeps for proviſion the next day, as *abundance* does for increaſe. His *nights* are as troubleſome and unquiet as his *dayes*, and his *dayes* as the *dayes of Babylons downfall*. Never is more *watchfulneſs*, then where is moſt purpoſe of wickedneſs: ſee *Micha* 2. 1. *Luk.* 16. 8. *Pſal.* 36. 4. *Eccleſ.* 5. 12. Twas *Chilons* ſentence, *Miſery* and *Uſury* go commonly together.

If his plot be croſſed, and his hand cannot act that wickedneſs by day, which his head hath deviſed by night; he is taken with a fit of melancholy, ſick of the ſullens, as was *Ahab*. He thinks it a death, that he cannot be ſuffered to dye; it is a *hell* to him, that the *gates of hell* are *ſhut* againſt him.

Having

Having ingrossed a commodity, if he cannot have his *expected price* for it, or prevail not in his ſute, or cannot recover what he expected, or if any one breaks in his debt, or if he hear of a Taxe, or ſome unavoidable payment, and an hundred the like, every of them adds to the care and grief of his heart, which was ready to burſt with care and grief before; for he had rather be damned, then damnified; and in caſe he cannot have his will of another, he will be revenged of himſelf, like *Nauplius* King of *Euboea*, who when he could not revenge his ſons death upon *Ulyſſes*, caſt himſelf into the *Sea*. Yea in caſe he ſuſtain any great loſs, he is ready to make himſelf away: as *Menippus* of *Phenicia* did, who having loſt his goods, ſtrangled himſelf. Or like *Dinarcus Phidon*, who at a certain loſs, cut his own throat, to ſave the charge of a cord. At leaſt he feels more *ſorrow in loſing* his mony, then ever he found *pleaſure in getting it*: nor will any condition content him; for the *lightneſs of his purſe*, gives him an *heavy heart*, which yet filled, doth fill him with more care. His *medicin* is his *malady*. Theſe rich men, are no leſs troubled with that they poſſeſs (leſt they ſhould loſe it) then poor men are for that they want. In the day time, he dares not go abroad for fear of robbing; nor ſtay at home for fear of killing. His thoughts are ſo troubled with *fear of thieves*, that he cannot, that he dares not *ſleep*: yea he fears a *thief* worſe then the *devil*, therefore will he be *beholding to the devil* for a *ſpell* to ſave him from the *thief*; which once obtained, a little *Opium* may *rock his cares aſleep*, and help him to a golden dream; for all his minde and heart is to get mony; if waking, he *talks* of nothing but earth, if *ſleeping*, he dreams of it. Laſtly, as if all his delight were to vex himſelf, he pines himſelf away with diſtruſtful fear of want, and projecting how he ſhall live hereafter, and when he is old: reſembling *Ventidius* the *Poet*, who would not be perſwaded but he ſhould dye a begger. And *Apicius* the *Romane*, who when he caſt up his accounts, and found but *an hundered thouſand crowns* left, *murthered* himſelf for fear he ſhould be *famiſhed* to death.

CHAP. XII.

SEventhly, To the former miſeries which a cruel Miſer is juſtly plagued withall, this may be added; the *dolefulneſs of his conſcience*; for the ſin of *oppreſſion* lyes upon the ſoul *as heavy as lead*; yea as the *ſhaddow* does ever follow the *body*, ſo fear and deſperation in all places, and at all times, do wait upon an *evil conſcience*. Sin armes a man againſt himſelf, & our peace ever ends with our innocency. A *Pithagorean* bought a pair of ſhoos upon truſt, the *Shoomaker* dyes, he is glad, thinks them gained, but a while after his conſcience twitches him, and becomes a continual chider; he hereupon repairs to the houſe of the dead, caſts in his money with theſe words, There take thy due, thou *liveſt to me*, though *dead to all beſide*. *Micha* ſtole from his mother *eleven hundred*

shekels of silver, but his complaining *conscience* made him to accuse himself and *restore* it again, *Judg.* 17. *Ill gotten goods* lye upon the *conscience*, as *raw meat upon a sick stomack*, which will never let a man be well, or at ease, untill he hath *cast it up again* by restitution.

Means ill gotten, is to the getter, as the *Angels book* was to Saint *John*, *When he eat it, it was in his mouth as sweet as hony, but when he had eaten it, it became in his stomack as bitter as gall*, Rev. 10. 10. The which is notably illustrated *Job* 20. 12. to 20. which together with the whole Chapter, is marvellous good for cruel and unmerciful men to read; for I may not stand here to repeat it. *Sweetness* is *promised* in the *bread of deceit*, but men finde it as *gravel, crashing between their teeth.*

Nor will his troubled conscience suffer him to steal a sound sleep: yea he sleeps as unquietly, as if his *pillow* were *stuft with Lawyers per-knives.*

I may give ye a hint of these things from the word, but onely *God* and he can tell, how the remembrance of his forepast cozenages and oppression, occasions his guilty conscience many secret wrings and pinches, and gives his heart many a sore lash, to increase the fear and horror of his soul every time he calls the same to remembrance, which is not seldom: As, O *poor wretches*! what do they indure? how are they immerged in the horrors of a vulned conscience? there is more *ease* in a *nest of Hornets*, then under the sting of such a *tormenting conscience.* He that hath this plague, is like *a man in debt*, who suspecteth that every *bush* he sees, is a *Sergant* to *arest and carry him away to prison.* It was *Gods* curse upon *Cain*, when he had slain his brother *Abel*, to suspect and fear, *that every one he met would kill him:* yea it makes him so afraid of every thing, that a very *Maulking frights him*, and it is much, that he dares trust his *Barber to shave him.* *Dionysius* was so troubled with fear and horror of conscience, that not daring to trust his best friends with a *razor*, he used to *sindge his beard with burning coals*, as *Cicero* records. He is much like a *Malefactor in prison*, who though he fare well, yet is tormented with the thought of ensuing judgement. It is the *hand-writing on the wall*, that prints bloody characters in *Belshazzars heart.*

So that if any should deem a man *the better*, or happier, for being the *richer*, he is very shallow; as many looking on the outer face of things, or see but the one side (as they used to paint *Antigonus*, that they might conceal his deformity on the other side) see not how they smart in secret, how their consciences gripe them. Nor does any one know, how the *shoo wrings the foot*, but he that wears the same.

Or admit the best that can come, as suppose they *can stop consciences mouth* for a time, or *with the musick of their mony play it asleep* for the present; yet when they lye upon their death-beds, it will sting them to the quick. For when *death besiegeth the body*, *Satan* will not fail to *beleagure the soul*; yea then he will be sure to lay on load; for as *all corrupt*

rupt humors, run to the diſeaſed and bruiſed part of the body; ſo when conſcience is once awakened, all former ſins, and preſent croſſes joyn togeather to make the bruiſe or ſore more *painful*. As every *Creditor* falls upon the poor man, when he is once *areſted*. Or let it be granted that his conſcience never troubles him on *his ſick bed*, and that he *have no bonds in his death*, as the *Pſalmiſt* ſpeaks *Pſal.* 73. ---- but departs like a *Lamb*, which is not onely poſſible but probable; for more by many thouſands go to hell like *Naball*, then like *Judas*; more dye like *ſots in ſecurity*, then in *deſpair* of conſcience: yet all this is nothing, for the ſting of conſcience here, though it be intollerable, is but a *flea-biting* to that he ſhall endure hereafter, where *the worm of conſcience dyeth not, and where the fire never goeth out.*

This is part of *ſins wages*, and *Satans reward*: *We have ſinned, therefore our hearts are heavy*, Iſa. 59. 11, 12. *The ſorrows of them that offer to another God* (as do the covetous) *ſhall be multiplyed, ſays holy David*, Pſal. 16. 4. Yea *Seneca* an *heathen* could ſay, that an evil life cauſeth an unquiet minde; ſo that *Satans* government, is rather a bondage then a government, unto which *Chriſt* giveth up thoſe that ſhake off his own.

What his government is, you may partly gueſs at by the ſervile ſlaveries he puts his ſubjects upon. As O the many *hard ſervices* which *Satan* puts his ſervants upon, and what a *bad Maſter* is he: when we read that *Origen* at his onely appointment, made himſelf an *Eunuch*. *Democritus* put out his own eyes, *Crates* caſt his *money* into the *Sea*, *Thracius* cut down all the *Vines*, whereas *David* did none of theſe; *Ahaz made his ſon to paſs through the fire*, Jephta *ſacrificed his onely daughter*, as the text ſeems to import. Wicked men *think they do God good ſervice in putting his children to death*: but where do we finde any Religious *Iſraelite*, or ſervant of *God*, at ſuch coſt? or when did *God* require this of his ſervants? The *Prophets* and *Apoſtles* never *whipt* nor *lanced* themſelves, but *Baals Prieſts* did this and more. And ſo of the *Papiſts*, thoſe *hypocrites* of late yeers, and the *Phariſees* of old. How many ſleepleſs nights, and reſtleſs dayes, and wretched ſhifts, treacherous and bloody plots and practiſes, does covetouſneſs and ambition coſt men? which the humble and contented *Chriſtian* is unacquainted with. How does the covetous mans *heart droop with his Mammon*? How does he turmoile and vex his ſpirit, torment his conſcience, and make himſelf a very *map of miſery*, and a *ſink of calamity*? it is nothing ſo with Chriſts ſervants.

CHAP. XIII.

I Have much more to enlarge of the miſeries of unmerciful and ingrate full Miſers, but before I ſpeak of them, I will give you the *reaſons* and *uſes* of theſe already diſpatcht, wherein I will be as brief as may be.

You ſee that God may give men *riches in wrath*; and ſo as they ſhall

be never the better for them, but the worſe. Now that you may not think it any ſtrange thing, obſerve the reaſons why, and how juſtly they are ſo ſerved.

The firſt Reaſon is, the unmerciful Miſers monſtrous unthankfulneſs, for thoſe millions of mercies he hath received from God (of which I ſhall give you an account in the ſecond part) this cauſes God either not at all to give him, or in giving him riches, to add this you have heard as a curſe withall. He is unthankful for what he hath, therefore have he never ſo much, it ſhall not be worth thanks. He is cruel to the poor, therefore he ſhall be as cruel to himſelf. The poor ſhall have no comfort of what he hath, therefore himſelf ſhall have as little.

The covetous are cozen Germans to the *nine leapers*, thankleſs perſons. They are ſo much for receiving, that they never mind what they have received. *He deals with God, as a dog doth with his maſter, who as* Auſtine *obſerves, devoureth by and by whatever he can catch, and gapeth continually for more.* Nor hath covetouſneſs any thing ſo proper to it, as to be ingrateful. A greedy man is never but ſhamefully unthankful; for unleſs he have all, he hath nothing. He muſt have his will, or *God* ſhall not have a good look from him; yea, as the *Mill*, if it *go empty*, makes an *unpleaſant* and *odious noiſe*, ſo the covetous man, if the Lord does not ſatisfie his deſires in every thing, he will moſt wickedly murmur and blaſpheme his providence; and if ever he ſuſtaines loſſe, he will never forget it. He *writes benefits received in water*, but what he accounts *injuries in marble*. And for this his great ingratitude, *God* gives him riches, but withdraws his bleſſing. For as *Jacob* gave *Ruben* a *bleſſing*, but added, thou ſhalt *not be excellent*, *Gen.* 49. 4. ſo God gives the worldling riches, but ſayes, thou ſhalt not be ſatisfied. *He that loveth ſilver, ſhall not be ſatisfied with ſilver*, Eccl. 5. 10. Yea no man more unſatisfied; for let him have what his heart can wiſh, he is not yet pleaſed, like the *Iſraelites*, who *murmured* aſmuch when they had *Mannah*, as when they had none.

Secondly, the mercileſs Miſer, never ſued or ſought to *God* for his riches; neither does he acknowledge them as ſent of God, but aſcribes the increaſe of his means to his *wit* and *induſtry*. Nay he *dares not pray the Lords prayer, forgive us our debts, as we forgive our debtors*, leſt he call for a curſe upon himſelf. Nay if he be (as probably he is) an *Uſurer*, then in reſpect of other men, he hath no need to pray at all, for as one obſerves,

Each man to heaven his hands for bleſſing reares;
Onely the Us'rer needs not ſay his prayers.
Blow the winde Eaſt or Weſt, plenty or dearth,
Sickneſs or health, ſit on the face of earth,
He cares not, time will bring his money in,
Each day augments his treaſure, and his ſin.

Or admit he ever calls upon God; his prayer is that ſome one may *dye*, that he may have his *office*, or break his day, that the beloved

for-

forfeiture may be obtained. His *morning exerciſe* being onely to peruſe his *bonds*, look over his *baggs*, and to worſhip them, as *Marcus Cato* worſhipped his *grounds*, deſiring them to bring forth in abundance, and to keep his *Cattel* ſafe.

And as touching hereafter, if he ſhall finde in his heart to pray, *God* will not hear him, *Prov.*1. *The ſacrifice of the wicked, is an abomination to the Lord*, Prov.21.27. *What hope hath the hypocrite ſaith* Job, *when he hath heaped up riches; will God hear his cry when trouble cometh upon him?* Job 27.8,9. *When you ſhall ſtretch out your hands, ſaith God to ſuch, I will hide mine eyes from you, and though you make many prayers, I will not hear*, Iſa.1.15. *God* will turn him off to his gold and ſilver for help, as he did *Jehoram to the Prophets of his Father, and the Prophets of his Mother*, 2Kings 3. 13. And it is but juſt and equal, that thoſe which we have made the comfort and ſtay of our peace, ſhould be the relief and comfort of our extremity. If our proſperity hath made the *world our God*: how worthily ſhall our *death-bed* be choaked with ſuch an exprobration?

If *God* do anſwer ſuch an ones prayers, it is as *Archelaus* anſwered the requeſt of a covetous *Courtier*, who being importuned by him for *a cup of gold*, wherein he drank; gave it unto *Euripides* that ſtood by, ſaying, Thou art worthy to ask and be denied, but *Euripides* is worthy of gifts, although he ask not. And indeed good men many times receive gifts from *God*, that they never dreamt of, nor durſt preſume to begg, which others extreamly ſtrive after and go without. As it is feigned of *Pan*, that it was his good hap to finde out *Ceres*, as he was hunting, little thinking of it, which none of the other *gods* could do, though they did nothing elſe but ſeek her, and that moſt induſtriouſly.

Now, if he *neither prayes to God* for what he would have, *nor gives him thanks* for what he gives, *nor deſires a bleſſing* upon what he *receives*, *viz.* that he may be content, and ſatisfied therewith, How ſhould *God* beſtow this great bleſſing of contentation upon him, and a true uſe of his riches?

Thirdly, he cares not for *grace* but for *gold*, therefore *God* gives him *gold* without *grace*. He longs not after *righteouſneſs*, but *riches*, therefore he ſhall neither be *ſatisfied* nor *bleſſed*; whereas both are their portion that thirſt after the former, *Mat.*5.6. He deſires riches without *Gods bleſſing*, he ſhall have it with a *curſe*; he loves *gold* more then *God*, and deſires it rather then his bleſſing upon it or grace, therefore he ſhall have it and want the other. Whereas if he did *firſt ſeek the kingdom of heaven, all things elſe ſhould be added thereunto*, Mat. 6.33. But this worldlings appetite ſtands not towards the things of a better life; he findes *no taſt in heavens treaſure*; let him but glut himſelf on the filthy *garbage of ill-gotten goods*, he cares not for *Manna*. He ſings the ſong of *Curio*, *vincat utilitas*, let gain prevail, he had rather be *a ſinner* then a *begger*. The *Apoſtle* Saint *Peter* ſaid, *Silver and gold have I*

none,

none, Act. 3. 6. The devil says, *all these are mine*, Luk. 4. 6. The *Rich man*, *I have much goods laid up for many years*, Luk. 12. 19. Now ask the covetous muckworm, whether had you rather lack with those Saints, or abound with the *devil* and the *rich man*? his heart will answer, give me money, which will do any thing, all things, *Eccles.* 10. 19.

Now if he prefers *gold*, before either *God*, *grace*, or *glory*, no marvil if *God* grant him his desires to his hurt, as he did a *King* and *Quailes* to the *Israelites*.

CHAP. XIIII.

FOurthly, he puts his trust in his riches, & not in God, loves & serves *Satan* more then *God*; therefore he shall have his comfort, & reward from them and not from *God*. Yea *Satan* shall have more service of him for *an ounce of gold*, then *God* shall have for the *Kingdom of heaven*, because he prefers a little base pelf before *God* and his own *salvation*. *He loves God well*, but his *money better*, for that is *his summum bonum*: yea he thinks him a fool that does otherwise. What part with a *certainty* for an *uncertainty*? if he can keep both, well and good, if not, what ever betides he will keep his *Mammon*, his money, though he lose *himself*, his soul. And yet the Lord gives far better things for nothing, then *Satan* will sell us for our souls; had we the wit to consider it, as we may see, *Isa.* 55. 1, 2.

Again he loves his children better then the *Lord*, oppressing Gods children to inrich his own, for so his young ones be warm in their nest, let Christs members shake with cold, he cares not. He loves the Lord, as *Laban* loved *Jacob*, onely to get riches by him, or as *Saul* loved *Samuel*, to get honor by him. He will walk with *God*, so long as *plenty*, or the like does walk with him, but no longer; he will *leave Gods* service rather *then lose* by it.

That the *Mammonist* loves not *God*, is evident; for *if any man love the world*, *the love of God is not in him*, 1 John 2. 15. yea the *two poles* shall sooner meet, then the love of God and the love of money.

Nor is this all, for he not onely loves *Mammon* more then God, but he makes it his god, shrines it in his coffer, yea in his breast, and sacrificeth his heart to it; he puts his trust, and *placeth his confidence in his riches*, makes it his hope, attributing and ascribing all his successes thereunto, which is *to deny God that is above*, as we may plainly see *Job* 31. 24, 28. Nor ought covetous men to be admitted into *Christian society*. We have a great charge to *separate* from the covetous, *Eat not with him*, sayes the *Apostle*, 1 Cor. 5. 11. and also wise *Solomon*, Prov. 23. 7.

Covetousnes is flat *idolatry*, which makes it out of measure sinful, and more hanious then any other sin, as appears, *Col.* 3. 5. *Ephes.* 5. 5. *Job* 31. 24, 28. *Jer.* 17. 5. 1 *Tim.* 6. 9, 10. *Fornication* is a foul sin; but nothing to this, that pollutes the body, but covetousnes defileth the soul,

ſoul; and the like of other ſins. Yea, it is ſuch a ſordid and damnable ſin, that it ought *not once to be named among Chriſtians*, but with deteſtation, *Ephes.* 5. 3.

It is a ſound Concluſion in Divinity, That is our *God*, which we love beſt and eſteem moſt; as *gold* is the coverous mans *god*, and *belly-chear*, the voluptuous mans *god*, and *honor* the ambitious mans *god*: and for theſe they will do more, then they will for *God*. Yea all wicked men make *the devil their god*; for why does *Saint* Paul call *the devil the god of this world*? but becauſe wordly men do believe him, truſt him, and obey him above *God*, and againſt *God*; and do love his wayes and commandments better then the wayes and laws of God.

We all ſay, that we ſerve the *Lord*, but as the *Pſalmiſt* ſpeaks, *other Lords rule us*, and not the *Lord of heaven* and earth. The coverous Mammoniſt does inſatiably thirſt after riches, placing all his joyes, hopes, and delights thereon; does he not then make them his *God*? yea God ſayes, lend, clothe, feed, harbor; The *devil* and *Mammon*, ſay, take, gather, extort, oppreſs, ſpoil; whether of theſe are our gods? but they that are moſt obeyed? *Know ye not*, ſaith, *Saint* Paul, *that to whomſoever ye give your ſelves as ſervants to obey, his ſervants ye are to whom ye obey*, Rom. 6. 16. the caſe is plain enough, that every wilful ſinner makes the *devil* his *god*; he cannot deny it. I wiſh men would well waigh it. The *goods* of a worldling are his *gods*, *Ye have taken away my gods*, ſays *Micha*, *and what have I more to loſe*, Jud. 18. 24. He makes *Idols* of his *coyn*, as the *Egyptians* did of their treaſure: *They have turned the truth of God into a lye, and worſhipped and ſerved the creature, forſaking the Creator, which is bleſſed for ever, Amen*, Rom. 1. 25.

The greedy Wolfe, Mole, or Muckworm, who had rather be *damned* then *damnified*, hath his *Mammon* in the place of God, loving it with all his *heart*, with all his *ſoul*, with all his *minde*, making gold his hope, and ſaying to the wedge of gold, Thou art my confidence; and yet of all men alive, he is leaſt contented when he hath his hearts deſire, yea more then he knows what to do withall; the iſſue of a ſecret curſe. For in outward appearance they are as happy as the world can make them, they have large poſſeſſions, goodly houſes, beautiful ſpouſes, hopeful children, full purſes; yet their life is never the ſweeter, nor their hearts ever the lighter, nor their meales the heartier, nor their nights the quieter, nor their cares the fewer; yea none more full of complaints among men. Oh curſed Ciatifs, how does the *devil* bewitch them! Generally, the *poorer* the *merryer*, becauſe *having food and raiment, they are therewith content*, 1 *Tim.* 6. 8. They obey the rule, *Heb.* 13, 5. and *God* gives his bleſſing. But for thoſe that make gold their god, how ſhould not *God* either deny them riches, or deny his bleſſing upon them; and inſtead thereof, blaſt his bleſſings with a curſe, and give them *their riches in wrath*, ſo that they had better be without them.

If we put our truſt and confidence in God, he *hath promiſed* not

to

to fail nor forsake us, Heb. 13, 5. But *this is the man that took not God for his strength; but trusted unto the multitude of his riches, and put his strength in his malice*, Psal. 52. 7. Yea *he saith in his heart, God hath forgotten; he hideth away his face and will never see*, Psal. 10. 11. He puts his *certain* trust in *uncertain* riches, 1 *Tim.* 6. 17. And not for want of ignorance, for to trust to *God*, and not to any creature or carnal policy is the greatest safty. A lesson yet to be learned of many, that do in a good measure trust in *God* (which this muckworme not so much as minds) But shall we *trust God* with *our jewels*, *our souls*, and not with *the box*, *Mat.* 6. 30? Take we heed, lest whiles he doth grant us that wherein we do not trust him (worldly riches) he take away that wherein we do trust him (everlasting joy and happiness.)

Fiftly and lastly, let a *graceless and ingrateful cormorant*, an *unmerciful miser* have never so much. he neither intends to glorifie God, nor *do good* to others with his riches: he will not change *a peece* without profit, scarse let another *light a torch* at his *candle*. He will not lose a groat to gain a mans life, nor speak a sillable for *God* were it to save a soul. And *God* cares for none, that care for none but themselves, making *themselves the center* of all their *actions* and *aimes*. Whereas he is abundantly bountiful to *publike spirits*, that aime at his glory, and others good. And so ye have the Reasons, the Uses for the present, and in this place, shall be onely

CHAP. XV.

Three { 1. Of *Information*, 2. Of *Exhortation*. 3. Of *Consolation*.

And of these but a word. First for Information; let the premisses teach us this lesson, That whatsoever is given to any one, if *Christ* and a sanctified use thereof be not given withall, it can be no good thing to him. Did the *stalled Ox* know that his Master *fatted* him *for the slaughter*, he would not think his great plenty an argument of his masters greater love to him. The *Physician* letteth that *sick person* have what he will, of whose *recovery* he despaireth; but he restraineth him of many things, of whom he hath hope. We use to clip, and *cut shorter the feathers* of *Birds* or other fowle, when they begin to *flye too high*, or *too far*: So does God diminish the riches and honors of his children, and makes our condition so various, that we may not pass our bounds, or glory too much in these transitory things. As if we well observe it.

First, some have the world and not *God*, as *Nabal*, who possessed a world of wealth, not a dram of grace or comfort.

Secondly, some have God and not the world, as *Lazarus*: his heart was full of grace, and divine comfort, whiles his body lacked crumbes.

Thirdly,

Thirdly, some have neither *God nor the world*, nothing but misery here, nothing but torment hereafter; for the *poorest* are not seldom *the wickedest*.

Fourthly, some have *both God and the world*, as *Abraham*, who was rich while he lived on earth, and dying was glorious in *Heaven*. Yea oftentimes they that are dearest to *God*, do with great difficulty work out those blessings, which even fall into the mouthes of the careless.

That wise disposer of all things, knows it fit many times, to hold us short of those favors which we sue for, and would not benefit, but hurt us. Unlovely features, have more libertty to be good, because freer from Solicitors; and though it be not a curse, yet tis many times an unhappiness to be fair (aswell as to be strong and witty) *Helena*, daughter to *Jupiter* and *Leda*, for her excellent beauty, was ravished at the age of nine yeers, by *Theseus*; and once again by *Paris*, which caused the wars, and utter ruine of *Troy*.

Plutarch observes, that *Lisander* did more hurt the *Lacedemonians*, in sending them store of riches and precious movables, then *Sylla* did the *Romans* in consuming the reveneues of their treasure. And as *Sylvius* relates, the liberallity of Princes, and especially of *Metilda* a *Dutches of* Italy, who at her death made the Pope her heir, begat ambition in the *Bishops of Rome*, and ambition destroyed Religion.

These things are such as the possessors minde,
Good if well us'd, if ill, them ill we finde.

For even *evil things* work together for *the good of the good*; and even *good things* work together *to the evil of the evil*.

Lucian feigneth, that riches being sent by *Jupiter* from heaven, come softly and slowly, but from the *infernal god* comes flying apace. And the other Poets feign *Pluto* to be the *god of riches* and of *hell*, as if hell and riches had both one master. And indeed he that resolves to be evil, making no conscience how he comes by it, may soon be rich, but the blessings of *God* in our ill getting, or unworthy carriage in their use, prove but the aggravations of sin, and additions to judgement. And let this serve for the first use.

Secondly, Let what hath been delivered touching the miseries of an unmerciful, miserly, muckworme, serve to make us take heed and beware of all sin, but especially of the sin of covetousnes; yea let us look to it, lest while we *hunt after the worlds* venison *with Esau*; we *lose our Fathers blessing*. Can we not warm us at the Sun, but we must make an Idoll of it to worship? must we needs either *hide* our *faces*, or *bow our knees*; either renounce all profits and pleasures, or be their slaves. This is a second use.

Thirdly, this, if we seriously consider it, may serve for a use of great comfort to the godly and conscientious: For if worldlings are so many wayes perplexed and distracted with cares and fears, about getting, and keeping, and losing their riches and great estates: how happy are the servants of *God*, that are not acquainted with any of them? No

man, saiyes the Apostle, that warreth entangleth himself with the affairs of this life, because he would please him that hath chosen him to be a souldier, 2 Tim. 2. 4. They cast their care upon *God*, and he careth for them, who will see that they shall never want what is good and fit for them, *Mat.* 6. 25, 30. But *in the transgression of an evil man is his snare*, saiyes wise *Solomon*, Prov. 29 6.

But of this by the way onely, for there are other plagues yet behinde, which *God* usually inflicts upon the merciless miser: nor would one of them be left unconsidered.

CHAP. XVI.

The eighth is the *loss of his credit and good name*, which he seldom or never scapes, which is not a light punishment, however he esteems it. *The memorial of the just shall be blessed, but the name of the wicked shall rot*, saiyes *Solomon*, Prov. 10. 7. Yea the cruel and unmerciful mans name stinks worse then a new *opened grave*. His evil actions have been so many and notorious, that (like *Vitellius*) as he waxeth daily *more mighty*, so he grows daily *more odious*, so that in a few yeers, his credit proves a bankrupt with all men; for as the *Eagle* by losing a *feather* at every *flight*, hath never an one left by that she is old: so it fares with him touching his credit; When he dyes, he alwayes *goes away in a stink*, as is usually reported of the devil.

Nor will this his infamy dye with him, for saith the Lord by his Prophet to such, *I will bring an everlasting reproach upon you, and a perpetual shame that shall never be forgotten*, Jer 23. 40. It hath been proverbially spoken of him that would suddenly be rich, he must have *much greedins, much diligence, little credit, and less conscience, blame* enough he cannot miss of. For as *shame* is the fruit of *sin*, Rom. 6. 21. and *distrust* the just gain of *unfaithfulness*, so it is the just judgement of *God*, that this cruel and hard-hearted wretch should be *marked as it were* with the letter *Law*, or *Cains* mark, to make him hateful. That as the fig-tree, because it had *no fruit*, was spoiled of his leaves: so they who have made *shipwrack of honesty*, shall make *shipwrack of credit too*: that *that which he seemeth to have, should be taken from him*. His name shall go with a *brand* upon it, like *Cain the murtherer*, Simons *the sorcerer*, Judas *the traytor*. Thus *Demas had for* his *title*, *Demas that imbraced this present world*. Thus *Esau* was called *Edom*, which signifieth *red*, to keep his wickedness in remembrance, because he had *sold his birth right* for a mess of red pottage. And thus an *extortioner* shall not onely be dishonest and hard-hearted, but known to be so: like a *rogue* that is burned in the hand, or hath lost his ears; and he shall not be able to disguise himself so with the soberness of his countenance and smooth tongue, but as though his *life were writ in his forehead*, whereas he scarse thought he had been known to *God*, every one shall point at him as he goes in the street.

And

And not seldom, does some of his infamous *actions* stand upon *record* to *posterity*: for as *Christ* promised that *Maries good work, should be spoken of to the worlds end*; so he hath caused *Judasses evil work*, and *Achans* evil work, and *Absalams* evil work, and *Jeroboams* evil work, to be spoken of to the *worlds end* too.

Yea *sin* and *shame* is so inseparable; and God is so severe in this case, that though a man hath repented him of the sin, yet some blemish sticks to his name, even as a *scar* still *remaineth* after the *wound* is *healed*. *Matthew* will ever be called, *Matthew the publican*, and *Rahab*, *Rahab the harlot*; *Mary Magdalen* will not longer be mentioned, then *the devils* which were *cast out of her* will be mentioned with her; and the like of others. How carefully then should we avoid those actions which may ever stain us?

But all this he values not, for like that wretched worldling in *Horace*, he cares not what the people say, so his *baggs* be full. He drowns the noise of the peoples curses, with the musick of his money; as the *Italians* in a great thunder, ringe their bells, & *shoot off* their *Canons*. Nor hath *pride* so great power over him as *covetousness*: He is not like *Simis* in *Lucian*, who having got a little wealth *changed his name* from *Simon* to *Simonides*, for that there were so many beggers of his kin, and set the *house on fire* wherin he was born, because no body should point at it.

Nevertheless, though he prefers gaine before an honest reputation; yet the word of God informs us, that gain got with an ill name is great loss; and certainly that man cannot be sparing in any thing that is commendable, who is prodigal of his reputation. But herein lies the difference, gracious and tender hearts are galled with that, which the carnally-minded slight, and make nothing of.

Secondly, they are not wise enough to know what a singular blessing it is to have a name spotless, a report unreprovable, and a fame for honesty and goodness, as it fared with *Joseph*, and *Ruth*, and *David*, and *Samuel*, and *Ester*, and *Solomon*, and our *Saviour*, and *Cornelius*, and those *wortbies* mentioned in the eleventh to the *Hebrews*, who all *obtained a good report*, which proceeds of the Lord, and is bestowed as a great blessing upon such as he will honor, *Gen.* 39. 21. *Zeph.* 3. 19, 20. *Act.* 10. 22. *Rom.* 16. 19. *Ruth* 2. and 3. Chapters; which makes wise *Solomon* say, that *a good name is better then a good ointment*; and *to be chosen above great riches*, Prov. 22. 1.

I know well, that this miserly *muckworm* (this sordid pinchgut, the very basest of *creatures* that look upwards) does keep up his credit with some base & ignoble persons, some *blind Moales* like himself, as being able to discern nothing but the barke or dregs of things. For they account of men, as we do of *baggs of money*, prize them best, that weigh *heaviest*; and measure out their love and respect by the Subsidy Book, for onely by their wealth they value themselves, and onely by their wealth (as Camels by their *burthens*) be they valued. If he have *goods enough*, he both thinks himself, and others think him *good enough*; they

they think he is *best* that hath *most*, and repute him most *worthy* that is most *wealthy*, and *naught if he be needy*; accounting *poverty* the greatest *dishonesty*. Yea as if *credit* and reputation were onely *intailed* on the *rich*, credit grows just as fast as *wealth* here in the *City*, and in the country, *reputation* is *measured by the Aker*; and the words weigh according to the purse.

But others that are able to distinguish between good and evil, know, that either these are fools, or *Solomon* was not wise. Nor does he think himself more honorable, then wise and good men think him base. And certainly, if such muckworms were as odious to the rest as they are to me, they would appear in the street like Owls in the day time, with whom no honest man would converse. And why should I prefer him before a piece of copper, that prefers a piece of gold before his Maker?

God commanded in the old Law, that whatsoever did *go with his breast upon the ground*, should be *abomination* to us: how much more should we abominate the man who is indued with *reason* and a *soul*, that hath glued his heart and soul unto a piece of earth? But of this enough.

CHAP. XVII.

NInthly, the next is, That as the unmerciful Miser is *all for sparing*, so his heir shall be *all for wasting*. He *lives poorly* and penuriously all his life, that he may dye rich. *He walks in a shaddow* (saith the Psalmist) *and disquieteth himself in vain, heaping up riches, not knowing who shall gather them*, Psal. 39. 6. As he hath *reapt* that which another *sowed*, so another shall *thrash* that which he hath *reaped*. *He hordes up, not knowing who shall injoy it*; and commonly they injoy it who lay it out as fast. He takes onely the *bitter*, and *leaves the sweet* for others, perhaps those that wish him hanged, upon condition they had his means the sooner.

Or possible it is he may have *children*, which if he have, he *loves* them so much *better then himself*, that he will voluntarily be miserable here and hereafter, that they may be happy. He is willing to go in a thredbare coat, to starve his body, lose his credit, wound his conscience, torment his heart and minde with fears and cares; yea he can finde in his heart to damne his own soul and go to hell, that he may raise his house, leave his heir a great estate, as thinking his house and habitation shall continue for ever, even from generation to generation and call their lands by his name, as the Psalmist shews, *Psalm* 49. 11. He is careful to provide his *children portions*, while he provides *no portion* of comfort *for his own welfare*, either here or hereafter. He provides for his *childrens bodies*, not for their *souls*, to shew that he begat not their *souls* but their bodies. He leaves a fair estate for *the worser part*, nothing for the estate of the better part. He desires to leave his children *great* rather then good, and is more ambi-

ous

ous to have his ſons *Lords on earth*, then *Kings in heaven*. But as he *that provides not for their temporal eſtate, is worſe then an infidel*, 1 Tim. 5. 8. So he that provides not for their *eternal eſtate*, is little better then a *devil*, which yet is the cace of *nine parts* of the *parents* throughout the *Land*.

But obſerve how his children requite him again, and how *God* requites him in his *children*; for commonly they are ſuch, as never give him thanks, nor in the leaſt lament his loſs; perhaps they *mourn* at his *funeral*, yet not for that he *is dead*, but becauſe he *died no ſooner*. Nor is it any rare thing for men to mourn for him *dead*, whom they would by no means have ſtill to be alive. Yea for the moſt part, it is but a *faſhionable ſorrow*, which the ſon makes ſhew of at his *fathers death*; as having many a *day* wiſht for that *hour*. A ſorrow in ſhew onely, like that of *Jacobs ſons* when they had *ſold their brother Joſeph*, who profeſt a great deal of *grief* for his loſs, when inwardly they *rejoyced*. Have ye not heard of a *prodigal* young *heir*? that incouraged his companions, with come let us drink, revel, throw the houſe out at windows; the man in Scarlet will pay for all; meaning his *father* who was a *Judge*, but he *adjudged* the patrimony from him to one of his yonger ſons more obedient; And good reaſon he had for it, for to give *riches* to the *ryotous*, is all one as to *pour* precious *liquor into a ſeeve*, that will hold *no liquid* ſubſtance; which occaſioned the *Rhodians*, and *Lydians*, to enact ſeveral laws; that thoſe *ſons* which followed not their *fathers* in their *vertues*, but *lived viciouſly*, ſhould be *diſinherited*, and their *lands given* to the moſt *vertuous* of that *race*, not admiting any *impious heir* whatſoever, to *inherit*, as *Varro* well notes. But it is otherwiſe in this caſe, for (in regard of *Gods curſe* upon this unmerciful Muckworm) if he have more *ſons* then one, the *eldeſt* proves a *prodigal*, and he *inherits*.

Every mans own experience can tell him, that for the moſt part *a ſcatterer ſucceeds a gatherer*; one that waſts *vertues* faſter then *riches*, and *riches* faſter then any *vertues* can get them; one that is as exceſſive in *ſpending*, as the other was in *ſcraping*; for as the *father* choſeth to *fill his cheſts*, ſo the *ſon* is given to *ſatisfie his luſts*. Nor could the one be more cunning at the *rake*, then the other will be at the *pitchfork*. The moneys which were formerly cheſted like *caged birds*, will wing it merrily when the young heir ſets them flying. And as *Cicero* ſpeaks, he *voituouſly ſpends* that which the father had *wickedly gotten*. The one would *have all to keep*, the other will *keep nothing at all*; the *former gets and ſpends not*, the *latter ſpends and gets not*. Yea the *ſon* being as greedy of *expence*, as the *father was in ſcraping*; he *reddeth* that with a *fork in one year*, which was not *gathered* with a *rake* in twenty. Yea how oft is that *ſpent* upon *one Chriſtmas revelling* by the *ſon*, which was *fourty yeers a getting* by the *Father*? Which *Diogenes* well conſidered, for whereas he would ask of a *frugal Citizen* but a *penny*, of a *Prodigal* he would beg a talent, and when the party asked him what he meant,

to desire so much of him and so little of others, his answer should be, *Quoniam tu habes, illi habebunt*; because *thou hast*, and *they will have*. I shall begg of thee but once, thy estate will so soon vanish, of them often, yea give me now *a talent*, I may live to give thee *a groat*. And at another time, hearing that the *house* of a certain *Prodigal* was offered to *sale*, he said, I knew well that *house* was so accustomed to *surfeting*, and *drunkenness*, that ere long it would *spue* out the *master*.

Nay in all likelihood he foresees it himself; and therefore as he makes short work with his *estate*, so not long with his *life*, as knowing, that if he should live long, he must be a begger.

As seldom but he shortens his days some way; for he gives himself to all manner of *vice*, *gluttony* and *drunkenness*, *chambering* and *wantonness*, *pride*, *riot*, *contention*, &c. He even banishes *civility*, and gives himself over to *sensuality*; and such a life seldom lasts long.

They may rightly be called *spend-alls*, for they not onely *spend all they have*, but themselves also; instead of *quenching their thirsts*, they *drown* both their *bodies*, *souls* and *estates* in drink. They will call drawer give us an *Ocean*, and then leave their *wits* rather then the *wine* behinde them. One cryes to his fellow do me *reason*; but the drink answers, I will leave thee *no reason*, no not so much as a *beast* hath; for these *Nabals* cannot *abound*, but they must be *drunk* and *surfet*. They have not onely cast off *Religion* that should make them *good men*; but even *reason* that should make them men; And saving only on the *Sea*, they *live without* all *compass*; as a *ship on the water*, *so they on the land reel too and fro, and stagger like a drunken man*, Psal. 107.27.

All their felicity is in a *Tavern*, or *brothell house*, where *harlots* and *sicophants rifle* their *estates*, and then send them to *robbe*, or teach them how to *cheat* or *borrow*, which is all one, for to pay they never mean, and *prodigallity* drives them to repair their too great *lavishness* in one thing, by too great *covetousness* and *injustice* in another. The greatest *mispenders* for the most part, are constrained to be as great *misgetters*, that they may *feed one vice with another*.

Now as if they had been bred among *Bears*, they know no other *dialect* then *roaring*, *swearing* and *banning*. It is the *tongue* or *language* of *hell* they *speak*; as men learn before hand the language of that *Country* whether they mean to *travel*.

By wine and surfetings they pour out their whole estates into their bellies. The *father* went to the *devil one way*, and the *son* will follow him another; and because he hath chosen the *smoother way*, he makes the *more hast*. The *father* cannot finde in his heart to put a good morsel into his belly, but lives on roots, that his prodigal *heir* may feed on *Phesants*; he drinks *water*, that his son may drink *wine*, and that to drunkenness. The one dares not eat *an egge*, least he should lose a *chicken*, and goes to hell with *whay* and *carrots*, the other follows after with *Canary*, *Partridges*, and *Potatoes*.

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These are *Epicures* indeed, placing *Paradise* in their *throats*, and *heaven* in their *guts*; their *shrine* is their *Kitchin*, their *Priest* is their *Cook*, their *Altar* is their *table*, and *their belly is their God.* By *wine* and *surfeiting*, they pour out their whole estates into their bellies; yet nevertheles complain against *nature* for making their necks so *short.*

Aristippus gave to the value of *sixteen shillings* for a *Patridge*; his clownish neighbor told him, he held it too dear *at two pence*. Why, quoth *Aristippus*, I esteem less of *a pound*, then thou dost of *a penny*: the same in effect sayes the *prodigal son*, to his *penurious father*; for how else could he so soon bring a *noble to nine pence*, an inheritance of a *thousand pounds per annum, to an annuity of five hundred shillings*? besides, the one obtains *a thousand pounds with more ease*, then the other did *a thousand pence*; and by how much the less he esteems of money, by so much the more noble and better man he esteems himself, and his father the more base; and hereupon he scorns any *calling*, and must go *apparelled like a Prince.*

God hath *inacted* it as a perpetual *law*, *In the sweat of thy face* (beit *brow* or *brain*) *shalt thou eat bread, till thou return to the earth*, Gen. 3. 19. And for the best *Gentleman* to despise honest *callings* (*mental* or *manual*) is a *pride without wit* or *grace.* Even gallant *Absalom* was a *great sheepmaster*: the bravery and magnificence of a *Courtier*, must be built upon the ground of *frugality.* Besides, exercise is not more *wholsome* for the *body*, then it is for the *minde* and *soul*; but this *vain glorious* Coxcombe is all for *sports* and *pleasure*, and seldom ceases *hunting after sports* (as *Esau* for venison) untill he hath *lost the blessing.* But he should (O that he would) consider, that *medicines* are *no meat to live by.*

Then for his *pride in apparel*, you may know that by this; he is like the Cinamon tree, whose *barke* is of more worth then his *body*; or like the *Estridge* or Bird of *Paradise*, whose *feathers* are more worth then her *flesh*: Or some *Vermine*, whose case is better then her *carcass.* And yet this swells him so, and makes him look as *big*, as if the *river of his blood* could not be *bancked within his veins*; and shift his attire he must, like the Islanders of *Foolianna the ficle*; or that *King of Mexico*, who was wont to *change his cloths four times a day*, and never wear them again, imploying his leavings and cast suits, for his continual liberalities and rewards, and who would also have neither *pot* nor *dish*, nor any *implement* in his *Citchen*, or on his *table*, be brought twice before him.

Indeed he cannot *shift* himself out of the *Mercers books*, untill he hath *sold* the other *Lordship*; perhaps a *dinner* or *supper* at some *Tavern*, may cost him *ten pounds* or more; for he must *pay the whole reckoning*, that he may be counted the best man. Yea when the *shot* comes to be *paid*, for any man to *draw* in his company, is a *just quarrel*; and use hath made it *unpleasant* to him *not to spend*, and yet a *bare head in the*

ſtreets, does him *more good*, then a *meals meat*. He hath the *Wolfe of vaine glory*, and that he *feeds* untill himſelf becomes the *food*. Nor can it be long firſt, for an *exceſſive* and *ſucceſſive impairing*, alwayes importeth *a final diſſolution*. Nor hath he ever the wit to think upon *ſparing*, till he comes to the *bottom of the purſe*, reſembling *Plautus* that famous *comical Poet*, born in *Umbria*, who having ſpent all he had on *plaiers apparel*, was forced for his living, to ſerve a *Baker* in turning a *hand-mill*. Like an *hour-glaſs* turned up, he never leaves *running* till *all* be *out*; He never looks to the *bottom* of his patrimony, till it be quite unravelled; and then (too late) complains that the ſtock of his wealth ran *coarſe at the fag end*.

His father had *too good* an opinion of the *world*, and he too much *diſdaines* it: onely herein he ſpeeds (as he thinks) *a little the better*, for that thoſe who *barked at his father like curs*, *faune upon him*, *and lick his hand like ſpaniels*. He beſtows upon his inferiors *liberal gifts*, thinking it good *gain* to receive for it *good words*, and your Worſhip. Thus by the frequent uſe of ſubſtracting *pounds* out of *hundreds*, *ſhillings* out of *pounds*, and *pence* out of *ſhillings*, the end of his account proves all *Cifers*.

Ideneſs is the *Coach*, that brings, a man to *Needam*; *prodigality* the *poſthorſe*. His father was *no mans friend* but his own, and he (ſayes the proverb) is *no mans foe* elſe; be he never ſo *old*, *he* never attaines to the *yeers of diſcretion*; And in caſe providence do not take him *ward*, his heirs ſhall never be ſought after. His *Veſſel* hath *three leaks*, *a laſcivious eye*, *a gaming hand*, *a deified belly*, and to content theſe, he can neither rule his *heart*, his *tongue*, nor his *purſe*. He never proves his *own man*, till he hath no other, and then perhaps when want, or good counſel, or time hath made him ſee as much as his father did, at laſt he ſues for a *Room* in an *Almeſhouſe*, that his father built; elſe when he feels want (for till then he never ſees it) he complains of greatneſs for ingratitude; that he was not thought of when promotions were a dealing. Yet ſeeing there is no remedy but patience, when his *laſt Acre lies in his purſe*, he projects ſtrange things, and builds *houſes in the aire*, having ſold thoſe on the ground.

Not that he is a man of parts, for he is onely witty to wrong and undoe himſelf, *Eaſe*, *ſaith*, Solomon, *ſlayeth the fooliſh*, *and the proſperity of fools deſtroyeth them*, Prov. 1. 32.

CHAP. XVIII.

MAny an one hath his father unfeathered to warme him, but pride, drunkenneſs, gamming, *&c.* plucks them away again ſo faſt, that he ſoon becomes naked and bare. He is like a *barren* plot of *ground*, for let him receive never ſo much *ſeed* and *manuring*, *Sun* and *ſhowers*, he remaines ever *dry* and *fruitleſs*, and no marvail, when not onely his leud and vicious courſes bring *Gods* curſe upon all he hath or takes in hand; but what he and what he hath, is alſo curſed for his fa-

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thers ſake. For whereas the *Holy Ghoſt* ſaith of the *juſt man*, *His ſeed ſhall be mighty upon earth, his generation ſhall be bleſſed*, &c. *Pſal.* 112.2. and many the like, *Pſal.* 103. where God hath promiſed to bleſs and reward the children; yea, *the childrens children for their fathers goodneſs*, verſ. 17. *Iſa.* 58,10,11.12. *Pſal.* 37.25,26,& 112. 2. to 6. Of which I might give you examples, not a few. The children of *Noah* were preſerved from drowning for their fathers ſake, *Gen.* 7.1. *Mephiboſheth* fares the better for his *fathers* goodneſs, the *Kenites* for *Jetbroes*, 1 Sam. 15.6. and that ſome hundreds of yeers after, their *Anceſter* was dead; *Phineas* his ſeed for his ſake, *Numb.* 25.11,12,13. *Solomon* for his father *Davids* ſake, 2 *Sam.* 1.2. *Iſhmael* for *Abrahams* ſake, Gen. 17.20. And all *Iſrael* fared the better for *Abraham*, *Iſaac*, and *Jacobs* ſake, *Deut.* 4 37. 1 *Kings* 11.12. *The loving-kindneſs of the Lord*, ſayes the Pſalmiſt, *indureth for ever, and ever, upon them that fear him, and his righteouſneſs upon childrens children*, *Pſal.* 103.17. *Exod.* 20.6.

And as *God* uſually bleſſeth, and rewardeth the *children* for their *fathers* goodneſs, ſo on the contrary, *Exod.* 20 5. *Eternal payments God* uſes to *require of the perſons* only, *temporary* oftentimes *of ſucceſſion*; as we ſue the *Heirs* and *Executors* of our *Debtors*. *God* hath peremtorily told us, that *he will viſit the iniquity of ungodly parents, upon their children, unto the third and fourth generation*, *Exod.* 20.5. As for the ſin of *Haman*, his ten *ſons* were *hanged*, *Heſter* 9.13,14. And ſo for *Sauls* ſin, his *ſeven ſons* were likewiſe *hanged*, 2 *Sam.* 21. 6. and thus for *Achans ſin*, all *his ſons* and *daughters* were *ſtoned* to death, and *burned* with fire by the Commandment of *Moſes*, who was in *Gods* ſtead, *Joſh.* 7. Yea *God* hath peremtorily threatned, *Pſal.* 109. that the *children* of a cruel and unmercifully man, *ſhall be Vagabonds and beg their bread, and that none ſhall extend mercy or favor unto them*, ver. 7. to 17. *God* will make thoſe *children beggars*, for whoſe ſakes the *fathers* have *made* ſo many *beggars*; this is a truth which the *father* will not *beleeve*, but as ſure as *God* is juſt, the *Sonne* ſhall feele. As what common and daily experience have we thereof, had men but the wit to obſerve it? for hence it is, that *riches* ill got, *ſhift maſters* ſo often. As rare it is, if the *wealth* of an Oppreſſor doth laſt to the *fourth generation*, ſeldom to the *ſecond*; for commonly in this caſe, as the *father* was *the firſt* that *raiſed his houſe*, by his extream getting and ſaving, ſo the *ſon* proves the *laſt*, *in overthrowing his houſe*, by exceſſive ſpending and laviſhing; as *Tullius Cicero* anſwered a *Prodigal* that told him he came of *beggerly parents*; for no man when his *means* is *gone*, will ever after *truſt him* with a *ſtock* to *begin the world again*; the caſe ſtanding with him, as it did with the unjuſt *Steward*, who having *waſted his maſters goods* for the *time paſt*, could not bee truſted with the like for the *time to come*; and whereas hitherto he hath with *Eſau*, *rejected the bleſſing* of proſperity, it will be denyed him hereafter, though he ſhould *ſeek it with tears*, and which is worſe then all, if *death* find him (as is much to be feared) as *banqueroat of ſpirituall*, as *of worldly goods*, it will ſend him to *an eternal priſon*: for what can wee

think of them, that do not only loſe *cruſts & crummes*, which *our Saviour* would have carefully *gathered up*, *John* 6.12. but even laviſh & *wherle away whole patrimonies*; yea, moſt wickedly *ſpend them in riot*, and upon *Dice*, *Drabs*, *Drunkenneſs*? Oh the fearful *account* which theſe *unthrifty Baylifs* will one day have to *give up*, to our great *Lord and Maſter*, when he ſhall call them to a *ſtrict reckoning of their talents*! he was *condemned that encreaſed not* the ſum concredited to him, what then ſhall become of him that *lawleſſely* and *laviſhly ſpends* and impaires it? bringing in ſuch a reckoning as this; *Item*, *ſpent upon my luſts*, *pleaſures*, *and pride*, *fourty years*, and *five hundred* or *ten thouſand pounds*, &c. let them be in their right ſences, they cannot think that *God* will *take this for a good diſcharge of their Steward-ſhips*, though the *devill* may and will make them *believe*, that *Chriſt will quit* all ſcores between *him*, the *father*, and *them*.

And thus I have made it plain, that *want and beggery* is the *heir apparent to riot and prodigality*, and that he who when he *ſhould not*, *ſpends too much*, ſhal, when *he would not*, have *too little to ſpend*, a good leſſon for young gulls. I have likewiſe ſhowne, that what the *covetous* hath *baſely gotten*, is as *ill beſtowed*, and *worſe imployed*, a good item for old Curmudgens to take notice of, that ſo they may not *ſtarve their bodies*, and *damn their ſouls*, *for their ſons*, to ſo little purpoſe.

As O that the *covetous Moule*, who is now *digging a houſe in the earth* for his *poſterity*, did but fore-ſee how his *prodigal ſon* will *conſume* what he with ſo much care and induſtry hath *ſcraped* together; for ſhould he have leave hereafter to *come out of hell* for an hour, and *ſee* it, hee would curſe this his folly, yea, if poſſible, it would *double* the *pain* of his infernall *torment*, as it fares with *Gnipho the Uſurer*, who (as *Lucian* feigneth) *lying in hell*, lamenteth his miſerable eſtate, that one *Rodochares*, *an inceſtuous Prodigal*, on earth *conſumed* his goods *waſtfully*, which he by unjuſt means had *ſcraped together* ſo *carefully*; the which ſeemeth to have ſome affinity with the *word of truth*; why elſe is *Dives being in hell torments*, ſaid to *lift up his eyes*, *and to ſee Abraham a farre off and Lazarus in his boſome*, parlying ſo ſeriouſly about his *brethren*, whom he had left behind him? *Luke* 16. 23, &c. Why elſe doth our *Saviour* ſay, that *the wicked ſhall gnaſh their teeth for vexation*, *when they ſhall ſee Abraham*, *& Iſaac*, *& Jacob in the Kingdom of heaven*, *and themſelves thruſt out of doors*, Luke 13. 28.

But that thou mayſt the better *fore-ſee*, or at leſt *fore-think* what will follow, I will ſhew thee thy caſe in ſundry other perſons.

Clodius, *ſon to Eſophus* the *Tragedian*, *ſpent* marvelous great wealth which his *father left* him. *Epicharmus the Athenian*, having a large *patrimony* left him by his *parents*, *conſumed it in ſix dayes*, and all his life time after lived a begger. *Apicius*, in banqueting, *ſpent great revenues*, left him by his *parſimonious father*, and then becauſe he would not lead a miſerable life, *hanged himſelf*. *Pericles*, *Callias*, and *Nicius*, *by prodigall laviſhing* and palpable ſenſuallity, *ſpent* in a ſhort time very *great*

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patrimonies, left them by their *parents*, and when all their means was gone, they drank each of them a *poysoned potion* one to another, and *dyed* in the place.

Again, we read that *Caligula*, *in one year of his* reign, *spent* prodigally, *sixty seven millions of gold*, which *Tiberius his Predecessor* had *gathered* together, as *Tacitus* tells us, and where as *John* the 22. left behind him, (as *Petrarch* reports) *two hundred and fifty tun of gold*; insomuch that an odde fellow made this jest of him, *Erat Pontifex maximus si non virtute pecunia tamen maximus.* Pope *Sixtus Quintus*, (called of Englishmen, a by word, for selling our *Kingdom* to *Philip of Spain*, *Six Cinque*,) through his intollerable covetousnes, *left* in his *Exchequer five millions*; but his *successor Gregory the fourteenth*, *wasted four of them in ten months and less*, besides his ordinary revenues, in riot and prodigality; and many the like which I could tyre you with; insomuch that *the curse of Epimenides* is daily fulfilled, which was, that all the treasure whorded up by the *covetous*, should be wasted by the *prodigall*; for, for the most part the *Misers meanes* lights into the hands of some such *dingthrifty dearth-maker*, as out of a *laborious Silk-worm*, rises a *painted Butter-flye*.

CHAP. XIX.

AND so much of the ninth judgement which *God* usually inflicts upon the mercilesse Miser. I will adde but *one more*, nor needs he *any more* to make him compleatly miserable; for though the former were wofull enough, yet this *last* is *worse* then all the rest, as I shall clearly demonstrate in the ensuing pages. For,

Tenthly, doth covetousnes reign in a man? is he bewitcht with the love of money? is his heart rivited to the earth? and is he once inslaved to this sin? if so, there is no *probability*, hardly any *possibility*, that ever he should be converted or saved; nor is it to any more end to admonish him, then to knock at a *deaf mans door*, or a *dead mans greave*.

Covetousnesse is not more *the root of all evil*, as the *Apostle* fitly stiles it, then it is *the rot of all good*, as is easie to prove; it is the *root of all evil*, the *mother and metropolis* of all sins that can be named; for there is *no sin* whatsoever, *but* it hath *sprung from this cursed root*, whether it be *lying*, or *swearing*, or *cursing*, or *slandering*, or *Sabbath-breaking*, or *drunkennes*, or *adultery*, or *bawdery*; whether *theft*, *murther*, *treason*, *cozening in bargains*, *breaking of promises*, *perfideous underminings*, *contempt of God and all goodnes*, *persecuting the truth*, *opposing the Gospel*, *hatred of Gods Messengers*, *sleighting of his Ordinances*, *unbelief*, *idolatry*, *witch-craft*, *ante-Christianism*, *sacriledge*, *soul-murther*, &c. For whence *spring* all these, and what else can be named, but from *covetousnes*? There is no *evil* that a covetous man will not put in practise, so *goods* may come of it; you cannot name the sin, but the Auaritions will *swallow* it, in the *sweet broth of commodity*,

He that is *greedy of gain*, will *sell the truth*, sell his *friend*, his *father*,

his *master*, his *Prince*, his *Country*, his *conscience*; yea, with *Ahab* he will *sell himself* for money, as I might instance in a world of examples; yea, daily experience hath taught us, since our *Civil Wars*, that many to advantage themselves *five shillings*, will indamage another *five hundred pounds*; and to gain *five pounds*, will indanger the losing of *three whole Kingdoms*; yea, when once men are bewitcht with the love of money, as *Judas* was, a small matter would hire them to *sell Christ himself*, were he now on the earth to be sold.

A resolution to be rich, is the *fountain of infinite evils*; yea, *Covetousness* is the *Index*, or *Epitomy* of, or rather *a Commentary upon all sin* and wickedness. Name but covetousness, and that includes all the rest, as being a sin made up of many such bitter ingredients. *All vices rule*, where *gold reigns*, at least that heart which hath once inslaved it self to this sin, may be wrought by *Satan* to any thing.

Justice is the mistress of all vertues, and the *truest tryal* of a good man, but the *covetous heart*, *is a very mint of fraud*, and can readily *coyne falsehoods* for advantage, upon all occasions.

And as it is the *root or cause of all evil*, so it is the *rot or main hinderer of all good*; Covetousness is the *grave of all goodness*, it *eats out the very heart of grace, by eating grace out of the heart*, Rom. 1. 29. When *Avarice* once gets admission into the heart, it *turns all grace quite out of doors*; as where *salt grows*, it makes the *ground so barren of all other things*, that nothing else will breed therein; this is the *cursed devil* that mars all, Covetousness.

No such impediment to *conversion* and *salvation* as it; as for instance, *Ministers* wonder that their *Sermons* take no better, that among *so many arrows none should hit the mark*: but *God* tells us the reason, *Ezek.* 33. *they sit before thee, and hear thy words, but their hearts go after their covetousness*, ver. 31. Whence is is, that you may see *swearers, drunkards, adulterers*, &c. *weep at a sermon*, where as you *never* saw the *covetous shed a tear*, be the Doctrine never so dreadful.

Oh this *golden devil*, this *Diana of the Ephesians*, doth a world of mischief, it *destroyes more souls then all other sins* put together, as the *Apostle* intimates, 1 *Tim.* 6. 10. Whence it is, that we shall sooner hear of an hundred *Malefactors* contrition *at the gallows*, then of one covetous *Misers in his bed*.

The *Children of Israel* would not beleeve *Samuel*, that they had sinned in *asking a King*, before they saw a *miracle* from *Heaven*, even *thunder and rain in wheat harvest*, which was contrary to the nature of that Climate, and then they could confesse it, and repent, 1 *Sam.* 12. 17, 18, 19. But the covetous are in *Pharaohes* case, whom neither *miracles* nor *judgements* could prevail withall, and of whom *God* speaks to *Moses* in this manner, *See that thou speak all the words, and do all the wonders before Pharaoh, which I have put in thine hand; but I will harden his heart, and he shall not let the people go*, Exod. 7. 1, 2, 3, 4. And certainly, they of all others are the men to whom these ensuing Scriptures are applyable;

Go,

Go, and say unto these people, ye shall hear indeed, but you shall not understand, ye shall plainly see and not perceive; make the heart of this people fat, make their ears heavy, and shut their eys, lest they see with their eys, and hear with their ears, & understand with their hearts, and convert, and be heal them, Isa. 6.9,10. *They would none of me, nor hear my voice, so I gave them up unto the hardness of their heart, and they walked in their own counsels*, Psa.81.11,12. *Go up unto Gilead, and take balm, O Virgin daughter of Egypt, in vain shalt thou use many medicines, for thou shalt have none health*, Jerem. 46. 11.

The precious stone *Diacletes*, though it have many excellent *soveraignties* in it, yet it *loseth them* all, if *put into a dead mans mouth*; so are all means ineffectuall that are used for the recovery of the covetous, as is well imployed in those words of *Abraham*, to the *rich Glutton*, Luk. 16. 29,30,31. our *Saviour* expresly affirmeth, that *it is easier for a Camel to go through the ey of a needle, then for a rich man* (that is, a covetous rich man) *to enter into the Kingdom of Heaven*, Luk.18.25. and the *Apostle*, *That no covetous man can look for any inheritance in the Kingdom of Christ, and of God*, Eph.5.5. 1 Cor.6.9,10.

Such an ones doom is set down, *Deut.* 17. 12. *That man that will do presumptuously, not hearkening unto the Priest that standeth before the Lord to minister there, that man shall dye, saith the Lord.*

And again, *Prov.* 29. 1. *He that hardeneth his neck when he is reproved, shall suddenly be destroyed, and that without remedy*, implying that there is no hope of such a man; and indeed, *he that despiseth Moses law, dyeth without mercy*, as the *Apostle* concludes, *Heb.* 10.28. A *covetous man*, is like a *sick patient that cannot spit*, whom nothing will cure, or like a *cracke Bell*, for which there is no other *remedy* then the fire, or like one that hath *the plague tokens*, who (as is conceived) is past *all hope*, and for whom all that can be performed, is to say, *Lord have mercy upon him*, Deut.17.12. Pro.1.Heb. 10.28. which makes *Musculus* say, that *Divines* shall reform this vice, when *Phisicians cure the gout*, which is incurable. Our *Mithologists* tell us of many strange *metamorphoses*, of *men turned into beasts*, by *Circe*. Our *Poets* tell of *Licaon*, *turned into a Wolf*, but when a *ravenous Oppressor* repents, and turns pious and mercifull, there is a *Wolf turned into a man*, yea, a *Devil turned into a Saint*; Whence the *Holy Ghost* (speaking of *Zacheus*, and his *conversion*) brings it in with an *ecce, behold*, as if it were a wonder that *Zacheus* a covetous man should be converted; as let me referre it to the experience of the spirituall Reader, Did ye ever know, or hear, of three such covetous extortioners as *Zacheus* was, that repented and made restitution as he did? no, for if you should, it were as great and as rare a *miracle*, as if at this day the *Turk*, *Pope*, and K. of *Spain*, ware at once perswaded to *forsake their Idolatry* and *Superstition*.

CHAP.

CHAP. XX.

AND yet it is no wonder, if we consider the *reasons*. For, First, the coverous man is an *Atheist*, one that (like *Davids fool*) *sayes in his heart there is no God*; the *Mamonist* is like *Leo* the tenth, *Hildebrand* the *Magician*, *Alexander* the sixth, and *Julius* the second, who were *all meer Atheists*, who thought whatsoever was said of *Christ*, *Heaven*, *Hell*, the *day of judgement*, the *immortallity* of the *soul*, &c. to be but *fables*, and meer impostures, dreams, toys, and old wives fables; and being *Atheists* that beleeve not a *Heaven*, *Hell*, or *day of judgement*, *when every man shall be rewarded according to his deeds*, *be they good or evil*, what hope is there of their conversion or salvation? or how should they not preferre *temporal* things, before *cœlestial* and *eternal*?

As, what is the reason that there are few *rich men* that will not rather offend the *Divine Majesty*, then the *Temporal Authority*? and few *poor men* that resemble not the *poor Swedes* in their serving of *God*, who always *break the Sabbath*, saying, it is only for rich men and *Gentlemen*, that have means, to keep that day; yea, that almost all men, rich and poor, are for matter of Religion, like Sir *John Kennede*, who in *chusing* of his *wife*, would have her *well born* and *educated*, *fair*, *rich*, *wise*, *kind*, with the like accomodations, but quite forgot to wish her *good* and *vertous*, and was accordingly blest in his choise; as King *James* (who made many such Matches) used the matter: the main reason of all is, men beleeve not a *God*, or a *day of judgement*. Whence it is, that amongst *all* the desired *priviledges* of this life, men commonly leave out *holinesse*, which sufficiently argues their *infidelity*, which in these times is much propagated and strengthened; for the *plurality of faiths* among *many*, hath brought a *nullity of faith* in the *most*.

Worldly minds, mind nothing but *worldly things*, their *busines* is thought upon, not *God*, nor their *salvation*, for they make that no part of their business; their *business* gives them no leave, or leisure, to think of their consciences, nor do they go to *Church to serve God*, but the *State*, which they use not as a means to *save their souls*, but *charges*. There is no Religion in them but the love of money; most men have their *souls* as it were *wrapt up* in the *port-mantua of their sences*, and to them all *spiritual*, *cœlestial*, and *eternal* things seem *incredible*, because they are *invisible*. *Machiavil* thought all *piety* and religion, to be nothing but *policy*, *Pharoah* imputed mens *worshiping of God*, *to idleness*; *They be idle*, *saith he*, *therefore they cry*, *let us go offer sacrifice unto our God*, Exod. 5. 8. It is a foolish thing, saith *Cato*, to hope for *life* by *anothers death*; *Seneca* jeered the *Jews* for casting away a *seventh part of their time* upon a weekly *Sabbath*; and of their minds are the most among us, if they would speak out their thoughts. Let the *word* or *Minister* tell them, (that prefer profit before honesty) that *godliness is great gain*, *as having the promises of this life*, *and of that which is to come*; yet their conclusion is, they cannot

live

live unleſs they *deceive*, they cannot *pleaſe* unleſs they *flatter*, they cannot be *believed* unleſs they *ſwear*, as *Demetrius* thought he ſhould *beg*, unleſs he might ſell *Images*, Act. 19.27.

Nothing will *ſink into their heads*, that cannot be *ſeen with their eys*, or *felt with their fingers*: We hate the *Turks* for ſelling *Chriſtians* for *ſlaves*, what do we think of thoſe *Chriſtians* that *ſell themſelves*, and how odious are they? the pooreſt *cheat's ſoul* (if ever he be ſaved) coſt *Chriſts precious blood*, yet *half a crown*, yea *ſix pence* ſometimes, will make him ſell it, by *forſwearing himſelf*.

CHAP. XXI.

SEcondly, another reaſon is, if a covetous man do repent, he muſt reſtore what he hath wrongfully gotten, which perhaps may amount to half, or it may be three parts of his Eſtate at a clap: which to him is as hard, and harſh an injunction, as that of *God* to *Abraham*, Gen. 22.2. *Sacrifiſe thy ſon, thine only ſon Iſaac.* Or as that of *our Saviours to the young man*, Luk. 18. 22. *Sell all that ever thou haſt, and diſtribute unto the poor:* And is there any hope of his yeelding? No, *Covetouſneſs is idolatry*, Eph. 5. 5. Col. 3. 5.

And Gold is the covetous mans god, and will he part with his God, a certainty for an uncertainty? No, a godly man is content to be poor in outward things, becauſe his purchaſe is all inward; but nothing except the aſſurance of heavenly things, can make us willing to part with earthly things; neither can he contemn this life, that knows not the other, and ſo long as he *keeps* the weapon (evil-gotten goods) *in his wound*, and reſolves *not to pluck it out* by reſtoring) how is it poſſible he ſhould be cured?

Beſides, as there are no *colours* ſo *contrary* as *white and black*, no *elements* ſo *diſagreeing* as *fire and water*, ſo there is nothing ſo oppoſit to *grace* and converſion, as *covetouſneſs*; and as nothing ſo *alienates* a mans *love* from his *vertuous ſpouſe*, as his *inordinate affection to a filthy ſtrumpet*; ſo nothing does ſo far *ſeparate* and *diminiſh a mans love to God*, and *heavenly things*, as our inordinate *affection* to the *world and earthly things*; yea, there is an abſolute contrariety between the *love of God*, and the *love of money*: *no ſervant*, ſaith our Saviour, *can ſerve two maſters, for either he ſhall hate the one, and love the other, or elſe he ſhall leane to the one and deſpiſe the other, ye cannot ſerve God and riches*, Luk. 16. 13. Here we ſee, there is an abſolute impoſſibility, and in the fourteenth Chapter and elſewhere, we have examples to confirm it, *All thoſe that doted upon purchaſes, and farms, and oxen, and wives, with one conſent made light of it, when they were bid to the Lords Supper*, Luk. 14, 15. to 23. *The Gadarenes that ſo highly priſed their hoggs, would not admit Chriſt within their borders*, Luk. 8. *Judas that was covetous, and loved money, could not love his Maſter, and therefore ſold him.*

When *Demas began to imbrace this preſent world, he ſoon forſook* Paul,

and

and his soul-saving Sermons, 2 Tim 4. 10. and how should it be otherwise with these *Misers?* for they *love* and *serve Mammon*, they put their *trust*, and place their *confidence* in their *riches*; they make *gold their hope*, they set their *hearts* upon it, and *do homage thereunto*, attributing and ascribing *all their successes* thereunto; which is, *to deny the God that is above*, as we may plainly see, *Job* 31:24,28. and as for his love and regard to the *Word of God*, I will referre it to his *own conscience* to determine, whether he finds any *more taste in it, then in the white of an egge*, yea, whether it be not as *distastfull* to him, *as dead beer after a banquet of sweet-meats*. Nor is it only distastfull to his *palat*, for his *affections* being but a little *luke-warm water*, it makes *his religion* even *stomack-sick*: Let him go to the *Assemblies*, (which he does more for *fear of the Law*, then for *love of the Gospel*, and more out of *custome* then *conscience*, as *Cain offered his sacrifice*, and so will God *accept of it*:) he sits down as it were at *Table*, but he hath *no stomack to eat*; his *ears* are at *Church*, but his *heart* is at *home*; and though he hear the *Ministers words*, *yet he resolveth not to do them*; *for his heart goes after his covetousnes*, as the *Lord* tells *Ezekiel* touching his *Auditors*, Ezek. 33.30. to 33.

And as is his *hearing*, such is his *praying*, for that also is to serve his *own turn*; he may afford *God his voice*, but his *heart* is *rooted* and *rivited to the earth*; *They have not cryed unto me, saith God, with their hearts, when they howled upon their beds, and when they assembled themselves, it was but for corn and wine, for they continue to rebell against me*, Hosea 7. 14. O that *God* had but the same place in mens affections, that *riches*, *honours*, *pleasures*, & their *friends* have! but that is seldom seen, the more *shame*, *folly*, and *madnes*, and the greater and juster their *condemnation*, whence that terrible Text in *Jeremiah*, Chapter 17. *Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and withdraweth his heart from the Lord*, vers. 5. And that exhortation, 1 *Tim.* 6. *Charge them that are rich in this world, that they be not high-minded, and that they trust not in uncertain riches, but in the living God, who giveth us abundantly all things to injoy*, vers. 17. And well does that man *deserve to perish*, that so *loves the creature*, as that he *leaves the Creator*.

CHAP. XXII.

FOurthly, another reason, (were there no other) why it is so impossible to prevail with the covetous, is, they will never hear any thing that speaks against covetousnes, (and their refusing to hear it, shews them to be such, for *slight argues guiltiness always*) *Covetous men will never hear Sermons, or read Books that press to good Works*, or wherein the necessity of *restitution* is urged; neither had *Satan* any brains, if he should suffer them so [illegible] *Faulkner* ye know, will carry divers *Hawks hooded* quietly. [illegible] could not do, had they the use of *their sight*.

Such I say, will not vouchsafe to hear reason, lest it should awake

[illegible]

their consciences, and convince their judgements; resembling him that would not have his *Physician remove the thirst* which he felt in his *ague*: because he would not lose the *pleasure* he took in *quenching* the same *with often drinking*; they had rather have their lusts *satisfied*, then *extinguished*.

Now we know, that *hearing* is the only ordinary *means* of *life and salvation*; if then the soul refuse the means of life, it cannot live. If *Cæsar* had not delayed the reading of his *Letter*, given him by *Artemidorus*, as he went to the *Senate*, wherein notice was given him of all the *conspiracy of his murtherers*; he might with ease have *prevented his death*, but his not regarding it, made the same *inevitable*: which together with the rest of this Chapter, gives me a just and fair occasion (now I have obtain my purpose) to acquaint the ingenuous *Reader*, why I rather call my Book, *The prevention of Poverty*, and *best way to become Rich and Happy*, then *The arraignment and conviction of Covetousness*; for by this means, many a covetous wretch may out of lucre, be touled one to read it, to the saving of their souls; who otherwise would never have been acquainted with a thousand part of their wretchedness, and so not capable of amendment. But

Fiftly, suppose he should be prevailed withall to hear me, alls one; even *an ounce of gold* with him, will *weigh down* whatsoever can be alledged from the *Word*, for though with that *rich man*, Luk. 16. he may have a good mind to *heaven* in *reversion*, yet for all that, he will not hear of parting with his *heaven*, whereof he hath *present possession*. He can like *Canaan* well enough so he may injoy his *flesh-pots* also, and could love *the blessing*, but he will not lose *his pottage*; and in case he *cannot gain* by being *religious*, his care shall be *not to loose* by it; and that *Religion* shall *like him best, that is best cheap*, and will cost *him least*; any Doctrine is welcome to him, but that which beats upon *good works*; Nor will he stick with the *Sages*, *to fall down and worship Christ*, but he cannot abide to *present him with his gold*; No, if another will be at the charges to serve *God*, he will cry out, *why is this waste?* as *Judas* did when *Mary bestowed that precious oyntment upon her Saviour, which otherwise might have been sold, and so put into his bag*. The *love of money*, and commings in of *gain*, is *dearer and sweeter* to the Muck-worm, then the *saving of his soul*, what possibility then of his being prevailed withall?

To other sins *Satan tempts* a man often, but *Covetousness is a sure and recovery upon the purchase*, then he is sure of him; as when a *Goaler* hath *locke up his prisoners* safe in a *Dungeon*, he may go *play*.

Covetous men are *blinde* to all *dangers*, *deaft* to all good *instructions*; they are *besotted* with the love of money, as *Birds are with their bain*; yea, they resolve against their own conversion. The *Scribes* and *Pharisees*, *who were covetous, shut* their *eyes, stopt* their *ears*, and *barricadoed* their *hearts* against all *our Saviour did or said*; yea, they *scoft at his preaching*, Luk. 16. 14. and of all sorts of sinners that *Christ* preached unto,

go, he was never ſcorned, and mockt, but by them, when he preached againſt covetouſneſs. *Chriſtianum dogma, vertitur in ſcomma*, and whats the reaſon but this? rich worldlings think themſelves *ſo much the wiſer, as they are the richer.*

Theſe things conſidered, no wonder that our *Saviour* expreſly affirmeth, that *it is eaſier for a camell to go through the eye of a needle, then for a rich man* (that is a covetous rich man) *to enter into the Kingdom of Heaven*; as well knowing, that *no Phyſick* can be found *ſtrong enough* to *purg* out this *humor*. Well may they *gnaw their tongues for ſorrow, when they ſhall be tormented with fire, and boyl with great heat, and blaſpheme the God of Heaven for their pains, and for their ſoars, but repent of their works they will not*, as it is *Revel.* 16. 8. to 12. only others may make ſome good uſe of that evil they ſee in them, at leaſt learn to beware of covetouſneſs.

I grant, that to *God* (who hath commanded us to uſe the means) all things are poſſible, for he is *able, even of ſtones, to raiſe up children unto Abraham*, Mat. 3. 9. but in reſpect of ordinary means, it is no more poſſible for a *covetous miſerly muck-worm* to be *converted*, then it is for *a dead man to be raiſed*. And therefore, though I had rather be a *Toade* then a *Drunkard*, yet had I rather be a *Drunkard* then a *covetous Miſer*, and ſhould ſomewhat the more hope to go to *Heaven*, Mat. 21. 31, 32.

CHAP. XXIII.

AND ſo much of the tenth plague which *God* inflicts upon the miſerly muck-worm; I might give you many more, for almoſt every thing becomes a deadly ſnare to ſuch men, even every thing they *ſee* or *hear* of, each *thought* that comes into their minds, yea the very *Word of God*, the *mercy of God*, and the *merits of Chriſt*, become their *bain*, and ſhall *inhanſe their damnation*; for as *all things ſhall turn together for the beſt, to thoſe that love God*, ſo all things ſhall turn together for the worſt, unto them that hate *God*, as they do, *John* 15. 24. *Rom.* 1. 30. But enough hath been ſaid (as I ſuppoſe) to make good what I promiſed, and to prove that the cruell and unmercifull Miſer is never the *better* for his riches, but the *worſe*, and how *God* beſtows theſe outward bleſſings upon him, rather *in wrath* then *in love*, with the reaſons thereof; but as you have heard *what it is, not to be Rich and Happy*: ſo in the next place hear *what it is to be ſo*.

For to clear mens judgements, and for the further and fuller diſcharge of what I promiſed in the beginning, that alſo is to be diſcovered, which when I have diſpatcht, I ſhall honeſtly acquaint you, *how of poor, melancholy*, and *miſerable*, you may become *rich, happy*, and *comfortable*; now as touching the former of theſe, you are to know: That a *competency* of earthly things, is indeed and really *the beſt eſtate* in the world, if we had but the wit to know when we are well, which makes *Agur* pray, *Give me neither poverty nor riches, but feed me with food convenient for me, leſt I be full and deny thee, and ſay, Who is the Lord?*

Lord? or leſt I be poor and ſteal, and take the name of my God in vain, Pro. 30.8,9. He prayes againſt riches, as well as poverty, and that which we are to pray againſt, we may not deſire; and what is it *our Saviour* teacheth us to pray? but *Give us this day our daily bread*, Mat. 6.11. We are never ſo happily fed, as when we wait upon God for our daily bread, and are therewith content; and leſt *our Saviours words* ſhould not be enough, he teacheth us this leſſon no leſs by his own *practice*, then by *precept*; for though he was owner of all things in the *univerſe*, yet he would have no more then juſt what he needed, as when he wanted money to pay *tribute*, he ſent for no more then he was to diſburſe preſently, *Matth.* 17.27. he might have commanded *twenty pounds* as well as *twenty pence*, but he would not, to ſhew that we ſhould deſire no more then will ſerve our turn.

A competent meaſure of wealth to retain an honeſt reputation in the world, ſo that we neither need to *flatter nor borrow*, is ſufficient: He is *rich enough* ſaith *Jerom*, that lacketh not bread, and *high enough* in dignity that is not forced to ſerve. I would ſaith another, deſire neither more nor leſs then enough, I may as well *dye of a ſurfeit* as of *hunger*.

This worlds wealth that men ſo much deſire,
May well be likened to a burning fire;
Whereof a little can do little harm
But profit much, our bodies well to warm.
But take too much, and ſurely thou ſhalt burn,
So too much wealth, to too much woe does turn.

It is a great *skill* to know what is enough, and greater *wiſedome* to *care* for no more; if I have *meat*, *drink*, and *apparrel*, I will learn therewith to be content; if I had the world full of wealth beſide, I could injoy no more then I uſe, the reſt could pleaſe me no otherwiſe then by looking upon, as wiſe *Solomon* ſhews, *Eccleſ.* 5.11. and why can I not thus ſolace my ſelf while it is anothers? It was a dainty diſpoſition of one that followed a *great Lord*, who was often heard to ſay, I bleſs God, I have as much in effect as my *Lord* himſelf, though I am owner of little or nothing, for I have the uſe of his *Gardens* and *Galleries* to *walk* in, I hear his *Muſick* with as many ears, I *hunt* with him in his *Parks*, *eat* and *drink of the ſame* with him, though a little after, and ſo of other delights which my *Lord* enjoys. And indeed, what great difference is there, ſave in the pride and covetouſneſs of a mans mind? for my part, (let me ſpeak it to Gods glory, and out of thankfulneſs) I have no ſhare with either of them in theſe delights; I enjoy neither *curious gardens*, nor *delicious muſick*, nor *ſumptuous fare*, my body will ſcarce permit me a cup of ſtrong drink, I do not know that I have been free from getting cold in my head (more or leſs) one whole day this thirty years, my means will not afford me to keep either horſe or man, except with the *unjuſt Steward*, I ſhould *cozen* my *maſter*, yet I would not change my condition either with him or his *Lord*, and I doubt not but there are thouſands

minds of my mind, as preferring *a retired life, spent in conversing with Authors*, before all the *honors, pleasures*, and *profits* that others enjoy. *This is the gift of God*, (Eccl. 5. 15. to the end,) and not unmeet to *be spoken in the great Congregation*, Psal. 35. 18. and 119. 46. *Riches* and *Poverty* are more in the *heart* then in the *hand*; we may be as happy and as warm in *Country russet*, as in *Tissue*; he is wealthy that is contented, and he poor that is not, were he as rich as *Crœsus*, he only is rich and happy, in regard of outward things, who thinks himself so, and only the covetous and uncontented are poor and miserable. The contented man in coveting nothing, enjoyes all things, though he have nothing; even as *Adam* was *warm*, though he had no *cloaths*. The *eys quiet*, the *thoughts medicine*, and the *minds Mitridate*, is content, it is a sweet *sauce* to every *dish*, and adds *pleasantness* to all we do; how many miserly muck-worms macerate themselves with perplexing *thoughts*, *cares*, and *fears* of want, when they want nothing but a thankfull heart? these are miserably poor and unhappy, but it is in opinion onely, for otherwise were they but contented, they might be the richest and happiest men a live, not by adding to, or heaping up goods upon goods, but by diminishing and taking away from their greedy and covetous desire of having more. The shortest cut to riches, is by their contempt; it is great riches not to desire riches, and he *hath most* that *covets least*, sayes *Socrates*, and also *Seneca*.

CHAP. XXIV.

TRue, this so transceends the condition, or indeed, the capacity of a Miser or Muck-worm, that he will count these but words, and meere bravadoes; but that those lovers of wisedom, were so contented with a little, that they desired no more, their practice did sufficiently prove For when *Alexander* bad *Diogenes* ask what he would, his answer was, Stand aside, and let the *Sun shine* upon me, take not that away which thou art not able to give; further avouching, that he was richer then himself; for I, quoth he, desire no more then what I enjoy, whereas thou, O *Emperor*, canst not content thy self with all the world, but daily hazardest thy life and fortunes, to augment thy Possessions. Now all that this *Heathen* possest, was a *Tub to dwell in*, the peoples *charity to maintain him*, and a *Dish to take up water in*, the which (when he saw a *boy* take up with his hand to drink) he threw away, saying, I knew not that nature had provided every thing needfull, so little did he desire superfluities. *Abdolomenes*, a poor Gardiner, refused a great City offered him by *Alexander*. *Fabricius*, *a noble Roman*, refused a great sum of money, sent him by *Pirrhus*; albeit, he was so poor, that when he dyed, his daughters were married at the common charge of the *City*. *Apollonius Tianeas*, having divers rich gifts sent him by *Vespasian*, refused the, saying, They were for covetous-minded men, and for those that had need of them, which he had not. *Socrates*, being sent for by *Archelaus*

to

to come to receive ſtore of gold; ſent him word, that a meaſure of flower was ſold in *Athens* for a peny, and that water coſt him nothing. *Themiſtocles* finding *rich bracelets of Pearl and precious ſtones* lie in his path: bade another take them up, ſaying, Thou art not *Themiſtocles*. *Anacreon* the *Philoſopher*, having received from *Policrates* a great reward, of ten thouſand Duckets; ſoon after repented himſelf: for he entred into ſuch thoughts, and was ſo vexed with fear, care and watching for three dayes and three nights; that he ſent it back again, ſaying, It was not worth the pains, he had already taken about it.

Democritus the *Philoſopher* of *Abdera*, having learned of the *Chaldeans Aſtronomy*, and of the *Perſians Geometry*: returned to *Athens*, where he gave infinite wealth to the *City*, reſerving only a little Garden to himſelf. *Crates*, to the end that he might more quietly ſtudy *Philoſophy*; threw his goods into the *Sea*. *Crates* the *Thebane*, delivered a ſtock of money to a friend of his, upon condition; that if it ſhould happen his children proved Fools, he ſhould deliver it unto them: but if they became learned, and *Philoſophers*; then to diſtribute it to the Common people, becauſe ſaid he, *Philoſophers* have no need of wealth. Which examples I could parallel with many mentioned in the Word, as *Jacob*, *Gen.*28.20. and *Samuel*, 1 *Sam.*12.3. and *Job Chap.*31. 24, 28. *Moſes*, *Numb.*16.& 15. *Jer.*15.&10. *Agar*, *Prov.*30.8. *Abraham*, who would not receive ſo much *as a ſhoe-latchet of the King of Sodom*: *Gen.*14.21,22, 23. *David*, who refuſed to *have the threſhing-floor of* Araunah, *except he might pay to the full for it*; and whoſe longing was not after the *increaſe of corn, wine and oil*; *but for the light of Gods countenance*, Pſal.4. 6.7. Yea, he *more valued Gods word, then thouſands of gold and ſilver*, Pſal.19.10. and 119.14,127. *Eliſha* refuſed *Naamans rich preſent of gold and coſtly garments*; though ſo freely offered, and ſo well deſerved, 2 *Kings* 5.16. Saint *Paul* in his greateſt need, was as well content, as when he had the moſt plenty: and rather choſe to work at his trade, then he would be chargeable to any, *Phil.*4.11. He *coveted no mans ſilver, nor gold*, Acts 20.33. it was only the *ſaving of ſouls*, that he thirſted after, 2 *Cor.*12.14. *Zaccheus*, when he was once become a *Chriſtian*, was ſo far from deſiring more, that he was all for diminiſhing what he had: for *he gave one half to the poor, and with the other he made four-fold reſtitution*, Luke 19.8. And the like might be ſhewen of all the *Apoſtles*, and laſtly, of *our Saviour Chriſt*.

To all which I might adde *examples* of many *in this age*, and of that *that went before it*; As Sir *Thomas Moore*, Sir *Julius Cæſar*, The Lord *Harrington*, Biſhop *Hooper*, Mr. *Bradford* Martyr, Reverend Mr. *Fox* that wrote the *Book of Martyrs*, Maſter *Wheatley*, *Miniſter of* Banbury, Doctor *Taylor*; and others that are yet living: were it fit to name them, that have but a ſmall portion, a poor pittance of theſe earthly enjoyments

(in compariſon of what others have, and are not pleaſed with all) even juſt enough to make even at the years end, living frugally: yet are they ſo contented, that they deſire no more, nor would they change their private and mean condition, with any men alive, be they never ſo rich, never ſo great. Nor wouldſt thou think it probable, their hearts ſhould deceive them, if thou kneweſt what offers they have refuſed. And I doubt not, but there are many ſuch in the land.

Nor can it be thought ſtrange, that *Gods* children (whoſe affections are ſet upon heavenly things) ſhould be ſo content with a little; that they deſire no more; when we read of one *Eſau*, that could ſay, *I have enough my brother, keep that thou haſt to thy ſelf*, Gen.33.9. Yea, if it fared ſo with the *Heathen*, for the love of that wiſdome and vertue, which ſhall have no reward, becauſe they wanted faith and ſaving knowledge, how much more ſhould *Chriſtians?* (who *have a more ſure word of promiſe, then they had*, 2 Pet.1.19. *with* Mary *make choice of that better part, which ſhall never be taken from them*, Luke 10.41,42.

True worldly mindes think, no man can be of any other then their own diet; and becauſe they finde the reſpects of ſelf-love, and private profit, ſo ſtrongly prevail with themſelves: they cannot conceive, how theſe ſhould be capable of a repulſe from others. Nature thinks it impoſſible, to contemn *honour* and *wealth*: and becauſe ſo many ſouls are thus taken, cannot believe that any would eſcape. But let carnal hearts know there are thoſe, that can ſpit the world in the face, and ſay, *Thy gold and ſilver periſh with thee*, Acts 8.20. That had rather be *maſters of themſelves*, then *of the Indies*: and that in compariſon of a good conſcience, can tread under foot with diſdain, the worlds beſt proffers, like ſhadows as they are; and that can do *as Balaam ſaid, If Balack would give me his houſe-full of ſilver and gold; I cannot go beyond the Commandement of the Lord*, Numb.24.13.

Eliſha and *Gehazi*, looked not with the ſame eyes upon the *Syrian* treaſure; but one with the *eye of contempt*, the other with the *eye of admiration* and covetous deſire. Two men ſee a *maſſe* together, one is tranſported with *admiration and delight*, the other looks upon it with *indignation and ſcorn*; one *thinks it heavenly*, the other *knowes it blaſphemy*.

CHAP. XXV.

NOw why are godly *Chriſtians* ſo content with a little? that they deſire no more: certainly they could be as rich as the richeſt, and as wiſe for earthly things, as they are for heavenly. (As when *Thales* was upbraided, that all his wiſdome could not make him rich: ſetting but his minde to it, he ſaw by ſtudy, that there would be a great *ſcarcity of oil*, which in the time of plenty he took up upon credit, and when

when the want came, by his ſtore he became exceeding rich as *Laertius* relates:) but they are better pleaſed with a *competency* then to trouble themſelves to get, or indeed to deſire an *opulency*. The *Chriſtians reaſons* are theſe.

Firſt, they conſider, that as a *ſhoe fit* is *better* then one either *too big*, or *too little*; (for one *too big* ſets the *foot awry*, and one *too little* hindereth the *going*) ſo a mean eſtate is beſt. *Better is a little with the fear of the Lord, then great treaſure and trouble therewith*, Prov.15.16. *A ſhip of great burthen*, and *heavy laden*, comes with great labour and difficulty, and with much adoe is brought in; if it want *ballaſt* and *lading*, there is great *danger of overturning*; but a *light Pinace indifferently fraight*, comes along *ſwiftly*, and is brought to the *harbour* with much eaſe.

Nor do the godly wiſe, deſire more then they can wield, in which they reſemble *Ariſtippus*, who when a *ſervant* in journeying with him, was *tyred* with the weight of the *money* which he carried; bid him caſt out that which was too *heavy* and carry the reſt: whereas the covetous man is like *Arthipertus* King of the *Lombards*; who flying from *Aſprandus* his enemy, and being to *ſwim over the River Teſino*, to ſave his life, took ſo much *gold* with him, that he both *drowned it, and himſelf with it*.

Secondly, the poor and mean, have a deeper ſenſe of *Gods fatherly care* and providence, in repleniſhing them, at all times of need, (even beyond imagination or expreſſion) then others have, that know not what it is ſometimes to want: whiles *wicked mindes* have their *full ſcope*, they never look up above themſelves: but when once *God croſſeth* them in their *projects*, their *want of ſucceß*, teaches them to *give God his own*.

We ſhould forget at whoſe coſt we live, if we wanted nothing: And doubtleſs, one *bit from the mouth of the Raven*, was more pleaſing to *Elijah*; then a whole *Table* full of *Ahabs dainties*. Nothing is more comfortable to *Gods* children, then to ſee the ſenſible demonſtrations of the divine care and providence, as is promiſed, *Prov.3.6. In all thy wayes acknowledge him, and he ſhall direct thy wayes*. The godly man wearies not himſelf with *cares* & *fears*, have he but from hand to mouth: (never ſo little) for he knows he lives not at his own coſt. He conſiders what Saint *Peter* ſaith, 1 Pet.5. *Caſt your care upon the Lord, for he careth for you, verſe 7*. He remembers what our *Saviour* ſaith, *Matth.6.* obſerves the ſame, and never doubts of the performance; ſo he *takes no thought for to morrow, what he ſhall eat, or what he ſhall drink, or wherewith he ſhall be clothed*: but applauds his own happineſs, knowing that *he who feedeth the fowls of the Air, and arrayeth the Lillies of the field, will be ſure to feed and clothe them that are his ſons and houſhold ſervants*, Matth.6.25, to the end, *Luke* 12.22, to 33. *Levit.26.3*, to 14. *Phil.4.6.* 1 *Pet.5.7. Pſal.55.22.*

Beſides,

Besides, as there are intercourses of *sleeping* and *waking*, of *night* and *day*, of *fair weather* and *foul*, of *war* and *peace*, of *labour* and *recreation*; that each may set off the other, so *God* findes it meet, by a sense of want to *humble* us; and by supplying our wants to *fill us with joy* and thankfulness.

Ptolomie *King of* Egpyt, going a *hunting* lost his way, and could get no better fare, then a course *brown loaf in a Shepherds house*: but this he said seemed *sweeter and better* to him; *then all the delights* that ever he ate or met with before. Content in want, is plenty with an over-plus.

The giver of all things knows how to dispence his favours so, as that every one may have cause both of *thankfulneß* and *humiliation*: whiles there is *none* that hath *all*, nor *any* one but hath *some*.

Thirdly, *God* in mercy not seldome keeps his children from *riches* and abundance: lest they should choak and wound them; for they are *snares and thorns*, Matth. 13.22.

Indeed *riches* are a blessing, if we can so *possess them*; that they *possess not us*: There can be no danger, much benefit in abundance, all the *good* or *ill*, of *wealth* or *poverty*; is in the *minde*, in the *use*. But this is the misery, *Plenty of goods*, commonly occasions *plenty of evils*. How many had been *good*? had they not been *great*. Divers have changed their *mindes* with their *means*, neither hath *God* worse servants *in the world*, then are *rich men of the world*: if *adversity* hath slain her *thousands*, *prosperity hath slain her ten thousand*. Commonly where is *no want*, is *much wantonneß*: and as we grow *rich in temporals*, we grow *poor in spirituals*. Usually so much the more *proud*, *secure*, *wanton*, *scornful*, *impenitent*, &c. by how much the more we are *enriched*, *advanced*, and *blessed*. *They spend their days in wealth*, *therefore they say unto God*, *Depart from us*, *for we desire not the knowledge of thy wayes*; *and what is the Almighty that we should fear him?* Job 21.13,14,15.

CHAP. XXVI.

FOurthly, men *in a middle condition* are mostly *more merry and contented* then others, that surfeit with abundance. Who so *melancholy* as the rich worldling? and who more merry then they? that are poorest. I have read of a *rich Land-lord*, that envied his poor *tenant*, because he heard him sing every day at his labour, yet had scarce bread for his family; while himself wanting nothing, was full of discontent: One advised him to convey cunningly into his Cottage, *a bag of money*; he did so, the tenant finding this mass, so great in his imagination, left off his *singing*, and fell to *carking and caring* how to increase it. *Crescentem sequitur cura pecuniam*: The *Land-lord* fetcheth back his *money*, the *Tenant* is as merry as ever he was. Which shews, that there is no

riches

riches comparable to a contented minde, as *Plutarch* is of opinion, That there are *poor Kings*, and *rich Coblers*, as wise *Solon* seemed to insinuate to the *King*, when he was vaunting of his greatness: For it was *Iris a poor beggar*, that he told *Crœsus* was the *happiest man in his Dominions*. And when *King Agis* requested the *Oracle of Apollo* to tell him, who was the happiest man in the world? expecting to hear himself nominated: the answer was *Aglaion*, who was a *poor Gardiner in Arcadia*, that at sixty years of age, had never gone from home, but kept himself and his family with their labour, in a fruitful plot or garden, as *Livius* relates. *Pyrrhus* opened himself to his friend *Cineas*, that he first intended a war upon *Italy*, and what then said *Cineas?* then we will attempt *Cicile*, and what then? then we may conquer *Carthage* and *Affrica*; and what then said *Cineas?* Why, then quoth *Pyrrhus*, we may rest, and feast, and sacrifice, and make merry with our friends: to which *Cineas* replied, (as every servant of *God* would do in the like case) and may we not enjoy all this, sweetness now? and that without all this ado. But *natural men* are *mad men*. Yea, were *great men*, though *good men*, but asked the question; their consciences could not but acquaint us, if they would speak out; that *true contentment seldom dwels high*, whiles meaner men of humble spirits, enjoy both *earth and heaven*. However not a few of them have freely acknowledged it, as I have largely related in my *second Part of Philarguromastix*. Wherefore be pleased, O *God*, to give me a contented minde: and then if I have but *little in estate*, I shall have *much in possession*.

Fiftly, mean ones with their *poverty*, *misery*, *ignominy*, are often *saved*; whiles others with their *honour*, and *opulency go to hell*. *When we are judged, we are chastened of the Lord; that we may not be condemned with the world*, 1 Cor. 11.32. *Riches* do so *puff up* some men, that they even think it *a discredit to their great worships, to worship God*. Nothing feeds pride, nor keeps off repentance so much, as prosperous advantage. The *Prodigal* never thought of his *father*, till he *wanted husks*. We *serve God*, as our servants *serve us*: of whom many have *too good clothes*, others too *much wages*, or are too *full fed* to do work. As *a woman* finding that her *hen laid* her every day an egg; for all she was *very lean*, had a conceit, that if she were *fat* and *lusty*, she would lay twice a day; whereupon she fed and cram'd her thoroughly: but in a short space, she became so fat, that contrary to her expectation, she left laying altogether. *Who so nourisheth his servant daintily from his childhood; shall after finde him stubborn*, Prov. 29.21.

Sixtly, they fix their affections upon *heavenly riches*, and not upon the *temporary* and *transitory* riches of this world: because in sickness, when they stand in the greatest need of all, they will not do them the least good, Your *gold* will not *bribe a disease*, your bags will not keep your

head

head from aking, or your *joynts from the Gout*, a *loathing ſtomach* makes no difference between an *earthen diſh*, and *one of ſilver*. Riches can no more *put off the ſtone*, or *aſſwage grief*, or *thruſt out cares*, or *purchaſe grace*, or *ſuſpend death*, or *prevent hell*, or *bribe the Devil*; then *a ſattin ſleeve* can *heal a broken arm*.

Indeed the fooliſh *Prior in Melanchthon*, rolled his *hands* up and down in a *baſon full of Angels*; thinking by this means *to cure his Gout*: but it would not do. Yea, thou that placeſt thy happineſſe, and putteſt thy confidence in a little white and red earth; and doteſt ſo upon the world, tell me? When the hand of *God* hath never ſo little touched thee, what good thy great wealth will do thee? Therefore, *O vain deſires!* and *impotent contentments* of men, that place their happineſſe in theſe things: will not this your *fair Herodias*, appear as *a ſtigmatized Gipſie?* Will not all the toil and coſt you haue been at to get riches, appear as ridiculous; as if a *countryman* ſhould *anoint his axle-tree with Amber-greece?* or as if a *travaller*, ſhould *liquour his boots with Balſamum*. Yea, your *wealth* will not only not *ſave you from evils*, but help to *make you more miſerable*, and not only *here*, but *hereafter*, Pſal.49.6,7,8.

Why then do you ſet ſo high a price upon them? and ſo ſhamefully undervalue the riches of the minde? which will much mitigate your *grief*, and *increaſe your comfort*, in what condition ſoever you are. But

Seventhly, they little ſet by the wealth of this world; becauſe their riches may ſoon leave them: When with the *Spider* we have *exhauſted our very bowels*, to contrive a *ſlender web* of an uncertain inheritance: *one puff of winde* and blaſt blown upon it by the Almighty, *carries all away*. What ſayes *Solomon?* Prov.23. *Ceaſe from thy wiſdome, wilt thou caſt thine eyes upon that, which is nothing? for riches taketh her to her wings, as an Eagle, and flyeth away*, Verſe 4,5. and *Jer.17.11. Iſaiah* 33.1. *Prov.* 12.27. Yea, all riches are *uncertain*, but thoſe that are evil gotten, are *moſt uncertain*: as *examples of all ages* witneſſe. The firſt of theſe was verified in *Job*; who lived to ſee himſelf poor to a Proverb; and fell from the *want of all miſery*, to the *miſery of all wants*. And *Dionyſius*, who fell from a *Tyrant over men*, to be a *Tutor over boyes*, and ſo to get his living. And *Perſes ſon and heir*, who was fain to learn an Occupation, the *Black-ſmiths trade*; to relieve his neceſſity. And *Henry the Fourth that victorious Emperour*, who after he had *fought two and fifty pitcht Battails*; became a Petitioner, for a *Prebendary*, to maintain him in his old age. And *Geliner*, that *potent King of the Vandals*, was ſo low brought: that he intreated his friend to ſend him *a harp*, *a ſponge*, and *a loaf of bread*; an Harp to conſort with his *miſery*, a ſponge to dry up his *tears*, and a loaf of bread to ſatisfie his *hunger*. Yea, how many have we known in this *City?* reputed very rich, yet have broken for thouſands. There are *innumerable wayes to become poor*; a *fire*, a *thief*, a *falſe ſervant*,

vant, ſuretiſhip, truſting of bad cuſtomers, an unfaithful factor, a Pyrate, an unskilful Pilate, Godwines ſands, a croſs gale a wind, and many the like, hath brought millions of rich men to poverty. And yet this is the only winde, that blows up the Words bladder.

You ſee little children, what pains they take to rake and ſcrape ſnow together, to make a ſnow-ball: right ſo it fares with them, that ſcrape together the treaſure of this world, they have but a ſnow-ball of it, for ſo ſoon as the Sun ſhineth, and God breatheth upon it, by and by it commeth to nothing.

And as riches well gotten are uncertain, ſo thoſe that are evil gotten, are not ſeldome loſt with ſhame. As how many of our over-reachers have over-reached themſelves ſo far? either by perjury, forgery, receiving of ſtoln goods, or the like: that they have left either their bodies hanging between heaven and earth; or their ears upon the pillory, and died in priſon: ſo that the ſafeſt way, to praiſe a covetous miſer is, when he is dead. But

CHAP. XXVII.

EIghthly, to this may be added, that if riches ſhould not leave us, and be taken away, as they were from Job; yet of neceſſity we muſt ere long leave and be taken from them; as the rich man in the Goſpel, was from his ſubſtance and wealth. Nor do we know how ſoon, for ſo ſoon as a man is born, he haſtens as faſt to his end, as the Arrow to the mark: each day, is another march towards death; and that little time of ſtay is full of miſery, and trouble: and therefore it's fitly called a paſſage, a ſhadow, a ſpan, a tale, a vapour, a cloud, a bubble in the water; It is like a candle in the winde, ſoon blown out; like a ſpark in the water, ſoon extinguiſhed; like a thin Air, ſoon expired; like a little ſnow in the ſun, ſoon melted; It is like a pilgrimage, in which is uncertainty; a flower, in which is mutability; a houſe of clay, in which is miſery; a Weavers ſhuttle, in which is volubility; a Shepherds tent, in which is variety; to a ſhip on the ſea, in which is celerity; to ſmoke, which is vanity; to a thought, whereof we have a thouſand in a day; to a dream, of which we have many in a night; to vanity, which is nothing in it ſelf; and to nothing, which hath no being in the world.

And which is further conſiderable, the young may die as ſoon as the old. Yea, more die in the ſpring, and ſummer of their years; then do live to their autumn or winter: and more before ten, then after threeſcore. There are graves of all ſizes, and likewiſe ſculls in Golgotha, as, ſayes the Hebrew proverb. One dies in the bud, another in the bloom, ſome in the fruit, few like the ſheaf, that comes to the barn in a full age.

Men may put far from them the evil day; but they may finde it nearer

then

then they are aware of, *Revel.* 22.12. *The pitcher* goes oft to the *water*, but at length it comes *broken* home. *The cord breaks* at laſt, with the weakeſt *pull*, as the *Spaniſh proverb* well noteth. *The tree falleth* upon the *laſt ſtroke*: yet all the former ſtrokes help forwards. *A whirl-winde* with one furious *blaſt*, *overturneth the greateſt* and talleſt *trees*; which for many years have been growing to their perfect ſtrength and greatneſs: ſo oftentimes, *the thrid of life* breaketh, when men *think leaſt of death*, as it fared with Saint *Lukes fool*, who promiſed himſelf many years, to live in eaſe, mirth, and jollity; when he had not one night more to live, *Luke* 12.19,20. For when like a *Jay*, he was *pruning himſelf in the boughs*: he came *tumbling down*, with the *Arrow in his ſide*. *John the* 22th. *propheſied* by the courſe of the *Stars*; that he ſhould *live long*: but whileſt he was vainly vaunting thereof, *the Chamber* wherein he was, *fell down*, *and bruiſed him to pieces*. His *glaſſe* was *run*, when he thought it but *new turned*. And the *Axe* was *lifted*, to *ſtrike him* to the ground; when he never dreamed of the *ſlaughter-houſe*. And whether thy ſoul ſhall be taken from thee this night, as it fared with him formerly ſpoken of; thou haſt no aſſurance: the very *firſt night*, which the *rich man* intended for his reſt, proved his *laſt night*. Nor was there any more between *Nabals feſtival*, and his *funeral*, then ten or a dozen dayes, 1 *Sam.* 25.38. And could any thing have hired *death*, to have ſpared our *forefathers*; they would have *kept our poſſeſſions* from us.

Neither is this all, for if thou beeſt wicked, and unmerciful; thou haſt no reaſon to expect other, then *a violent death*: for which ſee, *Job* 24.24. *Pſal.* 37.10,11. *Job* 36.11,12. *Pſal.* 37.37,38,39. & 55.23. *Prov.* 12.27. *Great trees* are *long in growing*, but are *rooted up in an inſtannt*. The *Axe* is laid to the *root*, Matth. 3.10. down it goes, into the *fire* it muſt: if it will not ſerve *for fruit*, it muſt *for fuel*. And what knoweſt thou? but *God* may deal with thee, as *Mahomet* did by *John Juſtinian* of *Geneva* who having taken *Conſtantinople* by his *treaſon*, firſt *made him King*, according to promiſe; and within *three dayes after*, *cut off his head*. *God* may have *fatted* thee with *abundance*, on purpoſe to ſend thee to the *ſlaughter-houſe*.

Nay, why hath *God* ſpared thee, ſo long as he hath? probably not in love to thee, but for ſome other end: As perhaps *God* hath ſome *progeny* to come from thee; As for good *Hezekiah* to be born, his wicked *Father Ahaz* is forborn. Why did *Ammon* draw out two years breath? in *Idolatry*: but that good *Joſia* was to be fitted for a *King*. Many *ſacrilegious extortioners*, *Idollaters*, &c. Are delivered, or preſerved: becauſe *God* hath *ſome good fruit*, to come from their *curſed loynes*. However, thou canſt not look to live many years. The *Raven*, the *Phenix*, the *Elephant*, the *Lyon*, and the *Hart*, fulfill their *hundred yeares*: But man ſeldome lives to four ſcore, and thou art drawing towards it.

Beſides

Beſides the *laſt moneth* of the *great yeare* of the *world*; is come upon us; we are deep in *December*, And that *day of the Lord ſhall come as a thief in the night*, for *when thou ſhalt ſay peace and ſafety, then ſhall come upon thee ſudden deſtruction, as the travel upon a woman with childe, and thou ſhalt not eſcape*: as the *Apoſtle* ſpeaks, 1 *Theſſ.*5.2,3.

That nothing is *more certain* then *death*, nothing *more uncertain* then *the houre thereof*: That *this* only *is ſure*; that there is *nothing ſure* here below, and that if we were owners of more land, then ever the *Devil* proffered to *Chriſt*; yet when *death* ſhall knock at our doore, no more can be called ours, then the ground we are put into, needs no more proof then experience. See, *Pſal.*37.35,36. But

Ninthly and laſtly, a godly mans deſires, are fixed upon the *riches of the minde*; which being *once had, can never be loſt*. The which Saint *Auguſtine* only counted true riches. The wiſe and godly are of *Pythagoras* his minde: who being asked why he cared no more for riches? anſwered, I deſpiſe thoſe riches, which by *expending* are *waſted and loſt*; and with *ſparing*, will *ruſt and rot*. They are of *Stilpons* judgment, who uſed to ſay; All that is truly mine, I carry with me. They deſire not ſo much, to *lay up treaſure for themſelves upon earth; but to lay up for themſelves in Heaven*, as their Lord and Maſter hath commanded them, *Matth.*6. 19,20. What ſaith the *Apoſtle? Let not covetouſneſs be once named among Saints*, *Epheſ.*5.3. As if that world, which many preſer before *Heaven*; were not worth talking of.

All *worldly things* are *but lent us*, our *houſes of ſtone* wherein our *bodies* dwell, our *houſes of clay* wherein our *ſouls* dwell, are but *lent us*: *honours, pleaſures, treaſures, money, maintenance, wives, children, friends, &c. but lent us*: we may ſay of them all, as he ſaid of the *Ax-head when it fell into the water*; 2 *Kings* 6.5. *Alaſs, they are but borrowed*. Only ſpiritual *graces are given*; of thoſe things there is only *a true donation*, whereof there is *a true poſſeſſion*. *worldly things* are but as a *Tabernacle, a moveable*; *heaven* is a *manſion*.

Now put all theſe together, and they will ſufficiently ſhew; that he is *a fool or a mad man*; that prefers not *ſpiritual riches*, (which are ſubject to none of theſe caſualties) before *temporal* and *tranſitory*.

And ſo at lenght I have ſhewn you *what it is not, and what it is to be rich*. And I hope convinced the worldling, that the *richeſt* are not *alwayes the happieſt*: Yea, that they are the moſt miſerable; who ſwim in wealth, wanting grace and *Gods* bleſſing upon what they do poſſeſſe: while that man is incomparably happy; to whom *God* in his love and favour, giveth only a competency of earthly things, and the bleſſing of contentation withall; ſo as to be thankful for the ſame, and deſire no more. I will now in diſcharge of my promiſe acquaint you; how of *poor, melancholy and miſerable*, you may become *rich, happy*, and *cheerful*.

CHAP. XXVIII.

THe which I shal do from the *Word of God*. Nor need it seem strãge, that for the improving of mens *outward estates*, I prescribe them *rules and directions* from thence: For would we be instructed in any necessary truth, whether it be

Theological,
Ecclesiastical,
Political,
Moral,
Oeconomical,
Monastical,
} concerning {
God,
The *Church*,
The *Common-wealth*,
Our *neighbours and friends*,
Our *private families*,
Our *selves*.

Or be it touching

Our {
Temporal
Civil
Spiritual
Eternal
} estate.
Souls,
Bodies,
Names,
Estates,
Posterities.

We need but have recourse to the written *Word*. For that alone is a *magazine* of all needful *provision*, *a store-house* of all good *instructions*. And let a man study *Machiavel*, and all the *Machiavilians*, and *State-politicians* that ever wrote; he can add *nothing*, or *nothing of worth* to what may be collected thence, touching this subject. Wherefore, if any of poor would become *rich*, let him use *the means* which tend thereunto; observe and follow those *Rules and Directions*, which *God* hath prescribed and appointed *in his Word*, which are *principally six*; For as the *Throne of Solomon* was *mounted* unto by *six stairs*: so is this *Palace of Plenty and Riches ascended* unto, by *six steps* set upon this *ground* already laid. For I find in the *Word*, *six infallible wayes to become rich*; or *six sorts of men*, whom *God* hath promised to *blest with riches*, and *all outward prosperity*. That is to say,

1 The *Godly*,
2 The *Liberal*,
3 The *Thankful*,
4 The *Humble*,
5 The *Industrious*,
6 The *Frugal*.

These of all other men in the world, *are, sure never to want*. And these

theſe are the main *heads*, unto which I will draw all, I ſhall ſay upon this *Partition*, or *Diviſion*.

CHAP. XXIX.

FIrſt, if any of *poor* would become *rich*, let him become *religious*: for *Godlineſs hath the promiſes of this life, as well as of the life to come*, 1 Tim.4.8. Yea, all temporall bleſſings that can be named, are promiſed to the godly, and their ſeed; and to them only as both the *Old* and *New Teſtament* does plainly and plentifully prove. As for inſtance in *Deuteronomy* the 28th. *God* hath promiſed; that if we will *hearken diligently unto his voice, obſerve and do all his Commandements, and walk in his wayes, we ſhall be bleſſed in the city, and bleſſed in the field, bleſſed in our going forth, and in our comming home, bleſſed in the fruit of our bodies, and in the fruit of our ground, and in the fruit of our cattel, the increaſe of our kine, and the flocks of our ſheep.* That *he will bleſs us in our ſtore-houſes, and in all that we ſet our hands unto; and make us plentiful in all good things:* and that *we ſhall have wherewith to lend unto many, and not borrow*, Verſe 1, to 15th. and Chap.7.11, to 19th. To which may be added many the like places; As, *Bleſſed is the man that feareth the Lord, and delighteth greatly in his commandements: wealth and riches ſhall be in his houſe*, Pſal.112. Verſe 1, to 4th. *wait on the Lord, and keep his way, and he will exalt thee to inherit the land*, Pſal.37.34. *The Lord will with-hold no good thing from them that walk uprightly*, Pſal.84.11. *Delight thy ſelf in the Lord, and he ſhall give thee thine hearts deſire, &c.* Pſal.37. 3, to 7. *Fear ye the Lord, ye his Saints: for nothing wanteth to them that fear him. The Lions do lack, and ſuffer hunger, but they that ſeek the Lord, ſhall want nothing that is good*, Pſal.34.9, 10. *whatſoever we aſk, we receive of him: becauſe we keep his commandements, and do thoſe things which are pleaſing in his ſight*, 1 John 3.12. What rare and precious promiſes are theſe? to which I might add very many of like nature. All which *David* had the *experience of*, who tels us that he *greatly rejoyced in the ſtrength and ſalvation of the Lord, and the Lord gave him his hearts deſire, and did not with-hold the requeſt of his lips*: Yea, *he prevented him with the bleſſings of goodneſs, and ſet a crown of gold upon his head*, Pſal. 21.1, 2, 3, 4. And the like of *Abraham*, and *Lot*, and *Job*, and *Solomon*. Let us *firſt ſeek the Kingdom of God, and his righteouſneſs, and all other things ſhall be miniſtred unto us*, or come in as it were upon the bargain, as our *Saviour* hath aſſured us, *Matth.6.33. Talis eſt ille qui in Chriſto credit, die qua credidit, qualis ille qui univerſam legem implevit*; ſaith *Hierom*, We have a *livery and ſeiſin*, of all the precious promiſes, both in the *Law* and *Goſpel*, in the firſt moment of our faith. Yea, even an earneſt, and partly a poſſeſſion of *Heaven* it ſelf: *Epheſ.2.6.* Neither

are these so promises made only to the obedient themselves: but riches, and all earthly blessings are entailed upon their seed also, *Psal.*112. *His seed shall be mighty upon earth, the generation of the righteous shall be blessed, Verse* 2,3.

Nor is riches, and outward prosperity promised to the godly, and their seed as others usually enjoy them, that is, single and barely, but they have a promise of them, with a supply and addition of all other good things, that may make them every way happy, as that their prosperity shall be *durable and lasting*. That with riches they shall have *credit, honour, and promotion* with *long life added*. That they shall be *happy and prosper in all they have or do*: as having *God* their *Protector*, who with mercy is said to *compass them about on every side*, Psal.32.10. That they shall be *freed from* all *fears* and *dangers*, and *obtain victory over all their enemies*; together with *death, hell*, and the *devil*. That they shall be freed from the *Law*, and likewise from *sin*, and the penalty thereof. That they shall have *peace external, internal, eternal*. And *joy*, even the *joy of the holy Ghost*: which is both *glorious, and unspeakable*. That they shall not only *persevere*, but also *grow in grace, and true wisdom*. That *all things* whatsoever, *shall make for their good*. That both their *persons and performances* shall be *good and acceptable*; which before were *wicked and abominable*. That by the *prayer* of *faith*, they shall *obtain of God, whatsoever they shall ask in Christs Name, and according to his word*. And in fine, *all* other *good things*, that can be named; whether *temporal, spiritual*, or *eternal*: are by the promise of *God entailed, upon them that love him, and keep his commandements, and upon their seed*, as I could plentifully and most easily prove, were it pertinent to the matter in hand. Nor is all this, that *God* hath promised to those that serve him, so great a matter comparatively, as that we need wonder at it, or once question the same: For *If he spared not his own Son, but delivered him to death for us; how shall he not with him freely, give us all things also?* Rom.8.31,32. It is the *Apostles* argument. Great, yea, too great things are they for us to receive; but not too great, for the great and good *God of Heaven and earth* to give: all the fear is on our part, whether we be such to whom the promise is made. For all *Gods promises are conditional*. And though of these outward good things, he hath promised abundance: yet it is upon the condition of *faith* and *obedience*: as appears by all the fore-mentioned places; so that if we be not wanting in our duty, and obedience to *God*; *God* will not be wanting in any good thing to us: Nor can we look that *God* should make good his promises, if we make them void, by not observing the condition, as that we may do by our distrusting him. If we will not dare to trust *God* upon his promise so confidently as we would a friend, or some great man that is able and honest.

Be-

Beſides, the *Lord* hath promiſed, that *there ſhall be no want to them that fear him; and that no good thing will he with-hold, from them that walk uprightly*, Pſal. 34.9. & 84.11. Where obſerve two things, there ſhall be no want to ſuch, and ſuch ſhall want no good thing: ſo that he muſt be ſuch an one, to whom the promiſe is made; and he muſt alſo be ſure, that it is good for him, which is promiſed. But oftentimes it is not good, for a man to abound with earthly bleſſings: as *ſtrong drinke* is not good for *weake brains*. Yea, if any thing be wanting to a good man, he may be ſure it is not good for him: and then better that he doth want it, then that he did enjoy it, and what wiſe man will complain of the want of that, which if he had, would prove more hurtful then gainful to him? as *a ſword* to a *mad man*, a *knife* to a *childe*, *drinke* to them that have a *Feaver*, or the *Dropſie*. *No good thing will God with-hold, &c.* and therefore not wants themſelves, which to many are alſo good, yea, very good things, as I could reckon up many: want ſanctified, is a notable means to *bring to repentance*, to *work* in us *amendment of life*, *it ſtirs up to prayer*, *it weans from the love of the world*, *it keeps us always prepared for the ſpiritual combate*, *diſcovers whether we be true believers or hypocrites*, *prevents greater evils of ſin and puniſhment to come*; *It makes us humble*, *conformable to Chriſt our head*, *increaſeth our faith*, *our joy and thankfulneſſe*, *our ſpiritual wiſdom*, and likewiſe *our patience*, as I have largely ſhewen in *The Benefit of Affliction*.

To coonclude, All *good things* were created for the *good*, and therefore are they called *goods*; becauſe the *good God* created them for *good men to do good withal*. Therefore as Jacob *got the bleſſing*, ſo he gat the *inheritance* alſo: to ſhew that as the faithful have the *inward bleſſing*, ſo they have the *outward bleſſing* too; when they will do them good, and cauſe them to do good. Yea, in this caſe, even as the *ſheaffs* fell before *Ruth*: ſo riches ſhall fall in our way, as they did to *Abraham*, and *Lot*, and *Jacob*, and *Job*, and *Joſeph*, upon whom riches were caſt they knew not how; but as if *God* had onely ſaid, Be rich; and they were rich ſtraight. But that this is the true and only way to wealth and happineſs, needs no more proof then that which is recorded of *Solomon* 1 *Kings* 3. 2 *Chron.* 1. where the *Lord appearing to him in a dream*, ſaid, *Aſk what I ſhall give thee*. And he asking only *an underſtanding heart, to diſcern between good and evil; that he might the better diſcharge that great place, whereunto God had called him*; wherein *Gods glory*, and the *peoples good*, was his *principal aime* and end: Heare what the *Lords* anſwer is, *Becauſe this was in thine heart, and thou haſt not asked riches, wealth or honour, nor the life of thine enemies, neither yet haſt asked long life, but haſt asked wiſdom and knowledge for thy ſelf, that thou mighteſt judge my people, over whom I have made thee King: wiſdom and knowledge is granted unto thee; and I will give thee riches, & wealth and honour, ſuch as none of the*

Kings

Kings have had that have been before thee, neither ſhall there any after thee have the like, &c. Yea, he was ſo ſurpaſſing rich, that he *gave ſilver in Jeruſalem as ſtones, and gave Cedars as the wilde fig-trees that grow abundantly in the plain*, 1. King. 10. 27. 2 Chron. 1. 7, to 13, 14, 15. Lo, the true *way to Wealth, honour, and happineſs*, is; *to deſire grace*, that we may *glorifie God*, and *do good*: for cleering whereof, I'le give you a ſimilitude, *A man* ſpies a fair *apple* on a tree, hath a *longing deſire* to it; whereupon he falls a *ſhaking the tree* with all his might: at length *it* not only *comes down*, but *many other* come down to him together *with it*.

And ſo much to prove, that the way to become *rich*, is firſt to become *godly*. If any ſhall ask why the godly are not alwayes, nor oft rich, notwithſtanding theſe promiſes? I anſwer, that *God* not ſeldom withholds theſe outward bleſſings, from his own people in great love, only affording them all things that they have need of. *Our heavenly Father, who knows us* better then we *know our ſelves*, and what is good and fit for us, (even as the *Nurſe* knows better then the *childe*, and the *Phyſician* better then the *Patient*;) knows too well, how apt we are to abuſe theſe his mercies; and that we cannot *abound* with earthly bleſſings, but we *grow proud and ſurfeit* of them: as we ſee *Solomon* himſelf did, who was the *wiſeſt (next to* Adam in his innocency) that ever lived: and likewiſe how happy it is for them, to be kept ſhort. And when the *All-wiſe God* does fore-ſee, that men will ſerve him as the *Prodigal ſon* ſerved his *father*: who only *prayed untill he had got his patrimony*, and *then forſook him*, and ſpent the ſame in riot to the givers diſhonour; even as the *cloud* that is lifted up, and *advanced by the Sun obſcures the Sun*. In this caſe he either denies them riches in mercy, as he denied Saint *Paul* in his ſuit, 2 *Cor.* 12. 8, 9. And our *Saviour* himſelf, *Matth.* 26. 39. Or grants them their *riches in wrath*, Hoſea 13. 11. Pſal. 106. 15. of which I have largely ſpoken in the *foregoing pages*, where I have declared how miſerable they are, who *ſwim in wealth, wanting grace, and Gods bleſſing* upon what they do poſſeſſe.

This is the *firſt* and main *ſtep to riches*, and *the next is like unto it*, viz. *bounty and liberality to the poor members of Jeſus Chriſt*. For,

CHAP. XXX.

SEcondly, He that would *be a rich man*, let him *be a merciful man*, and do *good* with what *God* hath already given him, be it never ſo little. for there is not a more ſure and infallible way, to increaſe and multiply a mans outward eſtate, then in being charitable to the poor, if we will believe *Gods word*. As what ſaith our *Saviour? Give and it ſhall be given unto you, good meaſure, preſſed down, and ſhaken together, and run-*

running over ſhall men give into your boſome, Luke 6.38. Matth.7.2. Mark 4.24. In which regard, it may be truly ſaid: *Eleëmoſyna non eſt divitiarum diſpendium, ſed diteſcendi potius compendium quæſtuſque omnium uberrimus.* And to this accords that place in the *Proverbs*, *There is that ſcattereth, and is more increaſed: but he that ſpareth more then is right, ſhall ſurely come to poverty*, Proverbs 11.24. *The liberal perſon ſhall have plenty, and he that watereth, ſhall alſo have rain*, Verſe 25. And the like in the *Pſalms*, *wealth and riches ſhall be in the houſe of him, that hath compaſſion of, and giveth to the poor*, Pſal.112.3, to 10. See here how *bounty* is the beſt and ſureſt way to *plenty*. But notable to this purpoſe is that, *Prov.28.27. He that giveth to the poor, ſhall not lack.* A rare and incomparable priviledge never to want. And yet this is a *bargain of Gods own making. Plenty ſhall furniſh the table*, where *Charity takes away, and gives to the poor. He hath ſparſed abroad*, (ſayes the *Pſalmiſt*) *and given to the poor, his benevolence remaineth for ever.*, Pſal.112.9. He hath alwayes to give, that hath a free and bountiful heart to give, ſayes Saint *Bernard*. And of this the Prophet *Iſaiah* does aſſure us, *The liberal man* (ſayes he) *deviſeth liberal things; and by liberality he ſhall ſtand*, Iſaiah 32.8. A man would think, he ſhould rather *fall* by being ſo liberal & bountiful: but this is the right courſe to *thrive, and hold out.* Nor was it ever known, that *God* ſuffered a merciful and bountiful man to want; *ordering his affairs with diſcretion*, Pſal.112.5. But you have not heard a tithe of theſe promiſes: for the *Scriptures* no leſſe *abound* in them, then *ſilver* did *in the dayes of Solomon:* of which only a few more, for I had rather *preſs you with weight*, then *oppreſſe you with number* of arguments. What ſaith the *wiſeman?* Prov.3. *Honour the Lord with thy ſubſtance, and with the firſt-fruits of all thine increaſe: ſo ſhall thy barns be filled with abundance, and thy preſſes ſhall burſt with new wine*, Verſe 9,10. In which regard, whhat is this way expended, may be likened to *gold the beſt of metals:* of which experience teacheth, that the *third part of a grain, will gild a wyre of 134 foot long*; Or rather to thoſe *loaves and fiſhes in the Goſpel:* for as they did *increaſe and multiply*, even while they were *diſtributing:* ſo do our riches (and indeed all other gifts.) Even out of that which the *hand reacheth to the mouth*, it ſelf is *nouriſhed.*

And thus you ſee, that (if either *Old or New Teſtament* be true) *not getting*, but *giving* is the true and ready *way to abundance.* That *to give* in this caſe, is *the way to have*; that *parſimony*, is *no good husbandry*: & that we are the *richer for diſburſing.* Which makes *Chryſoſtome* ſay, that *the gainfulleſt Art is Almſgiving.* And hence it is, that the *Scripture* compares *Almſgiving, to ſowing of ſeed*, 2 Cor.9.6. *he that ſoweth ſparingly, ſhall reap ſparingly: but he that ſoweth bountifully, ſhall alſo reap bountifully.* The *Apoſtle* compares *giving to ſowing*, to note

unto

unto us the great gain, and advantage that commeth thereby, for who knoweth not what gain *a good husbandman*, hath by his *sowing?* He *casteth his seed into the ground*, and only *forbeareth* it a few moneths, and when the season comes, he *reaps a harvest of thirty, fourty* or *an hundred for one* increase. And the like of *lending* or *putting* money *to interest*: to which the *Scriptures* also compare it, *Prov.*19. *Psal.*37. *He who hath pitty on the poor, lendeth unto the Lord: and that which he hath given, will he repay him again*, Prov.19.17. *The Lord* is content, to *acknowledge himself the charitable mans debtor.* Yea, by our liberality to the poor, *our most gracious Redeemer*, acknowledgeth himself *gratified and ingaged*; as himself does most freely and fully acknowledge, *Matth.* 25. *I was an hungry and ye gave me meat, &c.* And *for as much as ye have done it unto the least of these my brethren ye have done it unto me*, Verse 35, 36, 40. *The poor mans hand, is Christs Treasury or Bank*; as one fitly calls it, and by putting thereinto, a man becomes a *Creditor* to his *Saviour*. Neither will he pay or recompence us, as we do our creditors: For as *Augustine* well notes; what we receive, by way of *return*, *is not ten for an hundred, or an hundred for ten, but an hundred for one*, yea, a *thousand thousand for one*; an hundred for one here in this world, and *in the world to come life everlasting*, together with a *Kingdom*, even an immortal, eternal *Kingdom of glory* and happinesse in *heaven*, which is not to be valued with ten thousand worlds.

Ann why all this? but in recompence of *feeding, clothing and visiting his poor brethren*, and members, when they were destitute. Where note but the incomparable, and infinite *difference*, between the *receit* and the *return*: as, O the *unmeasurable measure of our Saviours bounty!* And how happy is that man, that may become *a creditor to his Saviour! heaven* and *earth* shall be *empty*, before he shall want a royal *payment*.

Wherefore hearke n to this, all you self-lovers, that are only for your own ends: Do you indeed love your *selves?* and your *souls?* would you be *rich* indeed, and that both *here* and *hereafter?* then be charitable to the poor, even to the utmost of your ability: for this *giving* is not only *an act of charity*, but also *of Christian policie*: since we shall not only receive our own again, but the same also with great increase: for as it fared with the *widow of Sarepta, whose handfull of meal and cruse of oil with which she relieved the Prophet*; *the more she spent, the more it increased*, and *the more she had*; so shall this precious oil, bestowed on the poor for *Christs* sake, be returned upon our heads in great measure, as some that I could name can say, out of admirable experience, and others should finde, would they but *so far forth believe the Lord, as to try him*: Which makes Saint *Augustine* say, That the *charitable man* is *the greatest usurer* in the world.

I know this is such a *paradox* to *misers*, and men of the world; that no-

nothing ſeems to them more abſurd and ridiculous: what? perſwade them that giving away their goods, is the way to increaſe them? You muſt make me a fool (will ſuch an one ſay) before I can believe it, and therein he ſpeaks truer then he is aware of: for theſe are the very words of St. *Paul*; He *that will be wiſe, let him become a fool that he may be wiſe*, 1 Cor. 3.18. *The wiſdom of God is fooliſhneſs with the world: and ſo is the wiſdom of the world fooliſhneſs with God*, 1 Cor. 2.14. & 3.19.

To *carnal reaſon* it is as unlikely a thing, as that which *Eliſha* told to the *King of Iſrael*, 2 Kings 7. that whereas the *Famine* was ſo great in *Samaria one day* that *mothers eat their own children*: yet *the next day* there ſhould be *ſuch plenty*, that a *meaſure of fine flower ſhould be ſold for a ſhekle, and two meaſures of barley for a ſhekle*. As improbable, as that *Abraham* ſhould have *a ſon, being almoſt an hundred years old*; *and* Sarah *paſt child-bearing*. As impoſſible, as that *Lazarus* ſhould again *live*, after he was *ſtark dead, buried*, and *ſtanke* again. Yet as unlikely, improbable, and impoſſible as they ſeemed to be: yet they came to paſs, and *God did not break his promiſe*, nor *diſappoint the hopes* of ſuch as had the wit, and grace *to confide in him*: no more will he in this caſe, which is by far the eaſier to be performed. And what though carnall mindes (like that *Noble-man, who was trodden to death in the gate of* Samaria, *for his incredulity*) will not believe, yet *truth is truth*, as well *when it is not acknowledged*, as when it is.

And I wiſh men would take heed of *unbelief* and *giving God the lie*: for, as there is nothing he ſo abhors, as that *his own* houſhold ſervants ſhould *not dare to truſt him*, as we may ſee in that example of the *Noble man*, 2 Kings 7.17, 20. & likewiſe in thoſe *Iſraelites*, Pſal. 78. when they ſaid, *Can God furniſh a table in the wilderneſs? He ſmote the Rock that the waters guſhed out, and the ſtreams overflowed; but can he give bread alſo? Can he provide fleſh for his people? Yes, he could and did it*, to their ſmall comfort that made the exception. For *becauſe they believed not in God, and truſted not in his ſalvation, the fire of the Lord burnt among them, and conſumed them. He gave them fleſh, even quailes in his wrath, until they were choaked*, Pſal. 78.10, to 38. and, *Numb.* 11.33,34. But admit *God* ſhould not anſwer thy greedy deſire, in multiplying thy eſtate: yet if he do that which is better for thee, *viz.* give thee *a competency* together *with a more contented minde* then now thou haſt, or ever wouldſt have, wert thou as rich as *Craſſus*: would it be ever the worſe, or hadſt thou any cauſe to complain? no, but greatly to rejoyce, as I have ſhewn in the foregoing part.

Wherefore truſt *God* with *Abraham*, who *above hope believed under hope*, Rom. 4.18, to 22. For *Faith* is *to God*, as *Bathſheba* was to *Solomon*, ſo *in favour*, that the *King* will *deny her nothing* that good is.

This is the *ſecond means*, which *God* hath appointed for the improve-

ment of our outward estates: or the *second step to riches and all outward prosperity*, viz. *bounty and liberality to the poor.*

CHAP. XXXI.

THe *third and fourth* are *thankfulneß*, *and humility*; which are no way inferiour to the former.

Thankfulneß and humility are the only means to *enrich us* with *Gods* bleſſings: but *pride and unthankfulneß*, is the only way to *make God withdraw*, and take from us both *himſelf*, *and his bleſſings*. *Becauſe the King of* Aſſyria *ſaid, By the power of mine arme have I done it, and by my wiſdom, for I am prudent: therefore, ſaith the Lord, I have removed the borders of the people, and have ſpoiled their treaſures, and have pulled down the Inhabitants like a valiant man*, Iſay 10.13. *Æſops Crow* not content with her own likeneſſe, *borrowed a feather of every bird*; and ſhe became ſo *proud*, that ſhe *ſcorned* them all: which the birds obſerving, they came and *pluckt each one their feather back*, and ſo left her *naked*: even ſo does *God* deal with all proud and ingrateful perſons.

There is nothing more pleaſing to *God*, nor *profitable to us*; both for the *procuring of the good we want*, or *continuing the good we have*; then *humility and thankfulneß*: Yea, to the humble and thankful ſoul, nothing ſhall be wanting. *God will ſowe there, and there only, plenty of his bleſſings*; *where he is ſure to reap plenty of thanks and ſervice*: but who will *ſowe thoſe barren ſands*, where they are ſure not only to be without all hope of a good *harveſt*, but are ſure to *loſe both their ſeed and labour*. Yet fools as we are, we *forfeit* many of *Gods favours*, *for not paying that eaſie quit-rent of thankfulneß*.

Ingratitude forfeits mercies, as Merchants do all to the King, by not paying of cuſtome. Becauſe Pharaoh *ſaith, The River is mine own, therefore God ſaith, I will dry up the River*, Ezek. 29.3, to 15. Iſaiah 19.5,6. Deut. 11.9,10. *Tamberlain* having overcome *Bajazet*, he asked him whether he had ever given *God* thanks, for making him ſo great an *Emperour?* he confeſt ingenuouſly, he had never thought of it; to whom *Tamberlain* replyed, that it was no marvel ſo ingrateful a man, ſhould be made ſuch a ſpectacle of miſery. *When the people ſought themſelves only, and how to have their houſes ceiled and ſumptuous, neglecting the houſe of God and his honour, thus it fared with them: Ye have ſowen much, and have reaped little; and he that earneth wages, earneth wages to put it into a bag with holes. Ye looked for much, and lo it came to little: and when ye brought it home, I did blow upon it. I called for a drought upon the land, and upon all that it bringeth forth; and upon all the labour of the hands, &c.* Again, when they ſought *Gods glory*, and were thankful,

mark

mark the difference: *even from this very day will I bleſs you, ſaith God,* Hag.1.4. to 12& 2,18,19. He that is unthankful for a *little*, is worthy of *nothing*: whereas thanks for one good turn, is the beſt introduction to another. Holy *David* was a *man after Gods own heart*, and therefore he ever mixeth with his *prayers praiſes. Bleſs the Lord, ô my ſoul,* ſayes he, *and forget not all his benefits,* Pſal.103.2. And being of *a publick ſpirit, he diſcovers the ſecrets of this skill*, as when he ſaith, *Let the people praiſe thee, ô God, let all the people praiſe thee: then ſhall the earth bring forth her increaſe, and God, even our God, ſhall give us his bleſſing,* Pſal.67.5,6,7.

Wherefore be not like the *Swine*, that *feeds* upon the *Acorns*, without ever *looking* to the *Oake*; from whence they fall. Or the *Horſe*, that *drinks* of the *Brook*, and never thinks of the *Spring*. Yea, ſince *God is the fountain*, from which all *our enjoyments flow*; let this be our continual determination: He hath *given* us all the *grace*, *good*, and *happineſs we have*; and we will *give him all the poſſible thanks*, and *honour* we *can*. Yea, teach us, *ô Lord*, to receive the benefit of thy merciful favour, and to *return* thee *the thanks*, and *the glory*.

And the like of *Humility*, *Bleſſed are the meek* (ſaith our *Saviour*) *for they ſhall inherit the earth*, Matth.5.5. *The reward of humility, and the fear of God, is riches, and honour, and life*, Prov.22.4. If there *be a hollow in a valley lower* then another, thither the *waters gather*; And the *more lowly* we are in *our own eyes*, the more lovely we are in *Gods: the more deſpicable in our ſelves, the more acceptable in him*, as is ſeen in the example of the *Publican*, Luke 18. 13, 14. And the *Prodigal*, Luke 15. 18, 19, *&c.* Nor can any thing make us more acceptable to *God*, then the conſcience of our own unworthineſs: when with *Jacob* we can ſay, *O Lord, I am not worthy of the leaſt of all the mercies, which thou haſt ſhewed unto thy ſervant: For with my ſtaff I paſſed over this Jordane, and now I am become two bands*, Gen.32.10. When with the *Publican* we can confeſſe, *I am not worthy to lift up mine eyes to heaven*, Luke 18.13,14. And with the *Prodigal*, *I am not worthy to be called thy ſon*, Luke 15. And with the *Centurion*, *I am not worthy thou ſhouldeſt come under my roof*, Luke 7.6. And with *John Baptiſt*, and Saint *Paul*, the like, *I am not worthy, I am not worthy*. This is the way to obtein what we would have at the hands of *God: who reſiſteth the proud, but giveth grace to the humble*, Jam.4.6,10. Prov.29.23.& 15.33.& 18.12. *unto him will I look*, ſaith the *Lord*, *even to him that is poor, and of a contrite ſpirit; and that trembleth at my words*, Iſaiah 57.15. *He hath filled the hungry with good things, but the rich he hath ſent empty away*, Luke 1.52,53.

So that if thou expecteſt to have *God* bleſs and proſper thee, then beware thou forgetteſt not, at whoſe coſt thou liveſt: *Beware, leſt when thou haſt eaten and art full, and when thy herds and thy flocks multiply,*

and thy ſilver, and thy gold is increaſed, and all that thou haſt is inlarged; thine heart be lifted up, and thou forget the Lord thy God; and thou ſay in thine heart, My power, and the might of mine hand hath got me this wealth: but on the contrary, *Remember that it is the Lord thy God, that hath given thee power to get wealth, and that it is only his bleſſing that makes rich.* This is Gods own counſel ſet home with a very ſtrict charge to all that have not a minde to periſh, *Deut.*28.10,to 20.

Many are the examples I might give you, of ſuch as have been undone by their pride. *while* Saul *was little in his own eyes, God made him head over the twelve Tribes of Iſrael, and gave him abundance; but when out of his greatneſs, he abuſed his place and gifts, God took them all away again.* And ſo it had like to have fared with *Hezekiah*, when he but began to be puffed up with the wealth, and precious things that *God* had given him, 2 *Kings* 20.12, to 19. But moſt remarkable is the example of *Nebuchadnezzar*; who when he aſcribed all to himſelf, ſaying, *Is not this great* Babel *which I have built, with the might of my power, and for the glory of my majeſty?* was preſently deprived of his *Kingdom*, and all that he had, and ſent *to graze with the beaſts:* but when he was humbled to the very ground, acknowledged the Author, and aſcribed all to the *God of heaven*, he had his *Kingdom*, and all elſe *reſtored unto him*, Dan.4. The way to obtein any benefit, is to acknowledge the Authour, and devote it in our hearts to the glory of that *God*, of whom we receive all: For by this means ſhall *God* both *pleaſure his ſervants, and honour himſelf.* And indeed, that he may be honoured by our *wiſdom, riches, graces*; is the only end, for which he gives us to be *wiſe, rich, gracious.* And who hath more *intereſt in the grape*, then he *that planted the Vine?* Who more *right to the crop*, then he that *oweth the ground, and ſoweth the ſeed?* Therefore, *Let not the wiſe man glory in his wiſdom, nor the ſtrong man in his ſtrength, nor the rich man in his riches*, Jer.9.23. For we have not only *received our talents from God*, but the *improvement alſo* is his meer bounty. *Of him, and through him, and for him, are all things: to whom be glory, for ever*, Amen. *Rom.*11.35, 36.

And ſo much of the *fourth means to grow rich.*

CHAP. XXXII.

Fifthly, the next *means*, which *God* in his *word* hath appointed to this *end*, is *labour and induſtry* in ſome lawful calling: for it is the *beating of the brain*, or the *ſweating of the brow*, not the *bare talk of the lips*, or *deſire of the heart*, that makes rich, according to the common Proverb, *wiſhers and woulders are ſeldom or never good houſholders. The idle perſon*, ſayes *Solomon*, *ſhall be clothed with rags: and the ſluggards poverty cometh*

eth upon him, as an armed man; but the hand of the diligent maketh rich, Prov. 10.4. & 12,27. The *Greeks* have a saying, That *plentifulneſs* follows *painfulneſs*, and that *all things* are made *ſervants to care, and induſtry. Caius Furius*, by his painful dexterity, and unwearied labour, got more means out of *one ſmall field*, then his *neighbours* out of *many great ones*: whereupon he was accuſed to the *Magiſtrate*, as if by *witchcraft*, he had conveyed the *corn of other mens ground*, into *his own*; but he came with all his goodly *ruſtical inſtruments*, with his *ſtrong and luſty daughter*, and his *well fed Oxen*, and ſpake thus to the *Judges*: See, my *Lords*, theſe be *my witchcrafts and ſorceries*; but I cannot ſhew you my *watchings and ſweatings*; which being done and ſpoken, he was preſently *abſolved* by the ſentence of *all*. Whence the *Apoſtle* exhorts the *Epheſians*, to *labour* in their ſeveral *callings*, if they would have ſufficient for themſelves, and wherewith to help others. And this makes *Solomon*, in praiſing the *vertuous woman for her bounty*, note that *ſhe works willingly with her hands, and that her candle was not put out by night*, Prov. 31.10, to 31. And Saint *Luke* the like of Dorcas, *her pains and induſtry in making coats and garments*, Acts 9.36,39.

And what but *Idleneſs* makes ſo many *beggers*, and baſe perſons? It is the *moſt corrupting Fly*, that *can blow in any humane minde*: We learn to do *ill*, by doing what is *next it, nothing*. Whence it is that *vice* ſo fructifies, in our *Gentry and Servingmen*: who have nothing to employ themſelves in, for they only *ſit to eat and drink, lie down to ſleep, and riſe up to play*; this is all their buſineſs, and this brings thouſands of them to beggery or worſe.

Be therefore *painful*, and *induſtrious* in thy *calling*: and *God* will undoubtedly proſper and replenish thee, with the good things of this life. This is another ſtep.

CHAP. XXXIII.

Sixthly, if thou wouldeſt thrive and grow rich, then be *frugal and thriftyin ſpending*: For thrift (which is a due ſaving from ſinful, and needleſs expences) and a wary husbanding of what we get, hath made as many rich men, as painful getting.

It is our *Saviours rule*, ſo to diſpoſe of that plenty which *God* in his goodneſs hath beſtowed upon us, that *nothing be loſt*. John 6.12. And it is a rule, which all good men will be ſure to obſerve: For

He who gets what he hath juſtly,
Payes what he owes duly,
Requites favours received thankfully,
Conſiders the caſe of the poor cordially,
Will not, yea dares not ſpend prodigally,
Let means come in never ſo plentifully.

And

And yet he of all men, is *ſure of a laſting competency*, Prov. 28. 27. Jam. 4. 2, to 10.

Frugality, ſayes *Juſtine*, is the *mother of vertues*. But an expenſive man (whatſoever his gettings be) by waſting, and overlaſhing of his eſtate is ſure not to thrive. As it fared with *that Captain in* Tully; who was not a peny the richer, for *that huge ſumme of money given him*, becauſe he had done with it, as *a naked man* would do with the *Nuts* that he *gathers*; *carry them all* away *in his belly*, for lack of *pockets*. And this the *Poets* inſinuate, by their luſty *Giant Briarius*: who had nothing to ſhew, of all his comings in; becauſe his *fifty bellies* did *conſume the gettings of his hundred hands*. *All the labour* of that man or *Monſter*, was *for his mouth*; and did *ſlide through his throat*.

Devorat os oris, quicquid lucratur os oſſis.
To want and waſte, differ but in time.

A *poor man hath no riches, a prodigal ſhall have none*. The *Veſſel* that *runneth* out undnly, will be *empty*, when men come to *draw out* of it: ſo will the ſtate be, if we let it *leak like a crackt veſſel*: But what the difference is, betwixt a wiſe and prudent *frugality*, and a vain *expence* of *Gods* benefits, we may learn from, *Gen.* 42, &c. where notwithſtanding the *ſeven years of famine*, Egypt *had corn enough*, when *all other Countreys* were *without*, and the people ready to famiſh: which needed not have been, if they had been more ſparing in *the ſeven plentiful years*: for thoſe years of plenty, were not confined to *Egypt*: *other Countreys* adjoyning, were no leſs fruitful, as the *Learned* aver. But that *Prodigality* hath brought many *rich men* to poverty, and *poor men* to *beggery*, I have ſufficiently ſhewn in the 17th. Chapter. And ſo much of the means, whereby of *poor* a man may become rich: I come in the laſt place to ſhew you, how you may be *happy, as well as rich*, and *cured of* all your *care*, *miſery*, and *melancholy*: which is the principal thing I deſire to pleaſure you withall. For *millions* there are that are mighty *rich*, and yet are the *moſt miſerable*, *melancholy*, and *diſcontented* men alive.

Here ends the First Part, *the* ſecond *follows.*

Poſtſcript to the Pleaſed.

ACcording to my skill, I have taught you to *improve your eſtates*: but as to *profit your ſoules*, would more *pleaſe me* and *pleaſure you*; ſo I have to that end, taken the greater pains, in providing *proper remedies* (of the ſame alloy) for each *ſoul ſeduced*, or *afflicted*. If ſuch as they concern, ſhall be pleaſed to make uſe of them; they may (with *Gods* bleſſing) not only have their *vices leſſened*, their *knowledge increaſed*, and their *mindes cheared* and comforted: but probably they ſhall find in them, the *flower*, *cream*, or *quinteſſence*, of what would otherwiſe coſt them *twenty years reading* to extract.

If you meet not with thoſe little pieces, that are printed in this *ſmall Character*, at the *Stationers*: At *James Crumps* a *Book-binder* in *Little Bartholomews Well-yard*, you may have them all; being in number two and twenty.